

MATERIALS FOR THE HISTORY
OF THE TEXT OF THE QUR'ĀN

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THE OLD CODICES

THE KITĀB AL-MAṢĀHIF OF IBN ABĪ DĀWŪD TOGETHER
WITH A COLLECTION OF THE VARIANT READINGS FROM
THE CODICES OF IBN MA'SŪD, UBĀI, 'ALĪ, IBN 'ABBĀS,
ANAS, ABŪ MŪSĀ AND OTHER EARLY QUR'ĀNIC AUTHOR-
ITIES WHICH PRESENT A TYPE OF TEXT ANTERIOR TO
THAT OF THE CANONICAL TEXT OF 'UTHMĀN

EDITED BY

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TABLE OF CONTENTS

INTRODUCTION	Page 1
General Introduction. The Maṣāḥif Books.	
THE OLD CODICES	19
(a) Primary Codices.	
Codex of Ibn Masʿūd.	20
Codex of Ubai b. Kaʿb.	114
Codex of ʿAlī	182
Codex of Ibn ʿAbbās	193
Codex of Abū Mūsā	209
Codex of Ḥafṣa	212
Codex of Anas b. Mālīk	215
Codex of ʿUmar	218
Codex of Zaid b. Thābit	223
Codex of Ibn az-Zubair	226
Codex of Ibn ʿAmr	230
Codex of ʿĀʾisha	231
Codex of Sālīm	234
Codex of Umm Salama	235
Codex of ʿUbaid b. ʿUmair	236
(b) Secondary Codices	239
Codex of al-Aswad	240
Codex of ʿAlqama	241
Codex of Ḥittān	244
Codex of Saʿīd b. Jubair	245

	Page
Codex of Ṭalḥa	253
Codex of ʿIkrima	268
Codex of Mujāhid	276
Codex of ʿAṭā b. Abī Rabāḥ	285
Codex of ar-Rabīʿ b. Khuthaim	287
Codex of al-Aʿmash	314
Codex of Jaʿfar aṣ-Ṣādiq	330
Codex of Ṣāliḥ b. Kaisān	338
Codex of al-Ḥārith b. Suwaid	339
(c) Unnamed Codices	340
ADDENDA	343
CORRIGENDA	356
TEXT OF IBN ABĪ DĀWŪD'S KITĀB AL-MAṢĀḤIF	

PREFACE

The material in the present volume is offered to students of Islam as a contribution to the problem of the history of the Qurʾān text. For many years the present writer has been collecting materials for a critical text of the Qurʾān, and in 1926 agreed with the late Prof. BERGSTRÄSSER to collaborate in the much bigger task of preparing an Archive of materials from which it might be some day possible to write the history of the development of the Qurʾānic text. It is hoped that it will be possible to publish shortly, as one step in that plan, a text of the Qurʾān with apparatus criticus giving the writer's collections of textual variants gathered from the Commentaries, Lexica, Qirāʾat books and such sources. Meanwhile Dr PRETZL, BERGSTRÄSSER's successor at Munich, has begun to organize the Archive for the Korankommission set up by the Bavarian Academy at BERGSTRÄSSER's initiation, and has already assembled a goodly collection of photographs of early Kūfic Codices and early unpublished *qirāʾat* works.

The need of the moment is the publication of material that will bring the subject into discussion amongst Islamic scholars. This is a field of Islamic study which offers almost unbroken ground, and presents numerous problems for investigation. One of them is the question of the Old Codices which represented the pre-ʿUthmānic stage of the Qurʾān text. It was the merest chance that led the present writer to unearth the MS of the *Kitāb al-Maṣāḥif* of Ibn Abī Dāwūd which now lies in the Zāhiriya Library at Damascus, and which is apparently the sole surviving example of the little group of *Maṣāḥif* books which studied the state of the Qurʾān text prior to its canonization in the standard text of ʿUthmān.

The text of this work of Ibn Abī Dāwūd is presented here as accurately as it can be settled on the basis of this unique MS.

The MS is an early one finished on the 17th of Jumādā al-Ākhira of the year 682 A.H = 1283 A.D, and with every *juz*² are given the *isnāds* of the authorities through whom the text had descended.

The original from which this text was copied had apparently lost some leaves and suffered some disarrangement. The only serious case of such disarrangement where part of the material of one chapter is found inserted into and breaking the connection of another chapter, has been tacitly corrected in this edition. The MS also contains a number of explanatory interpolations which in this edition have been enclosed in square brackets [], round brackets () being used for small particles etc. which had dropped out through the negligence of the scribe. The Zāhirīya MS is imperfect at the beginning, but probably only one or two leaves are missing. In its present state it consists of 100 folios 17 × 10 cm, the text varying from 21 to 23 lines to the page.

The MS as a whole is well written though sparingly pointed, so that the difficulties of establishing the text are mostly such as arise from the nature of the subject matter. Occasionally a later hand has inserted vowels or made a correction on the margin, not always happily. The greatest difficulty has been with the *isnāds* quoted by the author, and although all available controls were applied to them, there may still be some that will not stand the scrutiny of *isnad* critics. The assistance of Muslim savants in this matter was not very helpful for we could not overcome the principle that every *isnad* that led to a statement at variance with orthodoxy was ipso facto condemned.

Much of the material given by Ibn Abī Dāwūd regarding the history of the text of the Qur'ān, though extremely unorthodox, yet agrees so closely with conclusions one had reached from quite other directions that one feels confident in making use of it, however weak orthodoxy may consider its *isnāds* to be. It seemed therefore, important to expose the text at once to the criticism of scholarship. The most significant material, naturally, is that concerning the Old Codices, and for this reason the text itself has been prefaced by a collection of the textual variants that have survived to us from the various non-ʿUthmānic Codices, whether

primary or secondary. In the cases of Ibn Masʿūd and Ubai b. Kaʿb, whose readings are important from another point of view, all the readings have been given, but in the others as a rule only those variants which assume a consonantal text differing in some respect from the standard text of ʿUthmān. The standard text is quoted from the Egyptian standard edition of 1342, though I have not slavishly followed its orthography, intelligibility being more important than consistency. The verses are quoted according to the Kūfan verse numbering given in the 1342 edition followed by the number of the verse in FLÜGEL's edition; where FLÜGEL's numbering agrees with the Kūfan numbering only one verse number is given.

These variants from the Old Codices have been read over with several Muslim savants in the East, in the hope of testing them by the criticism of those whose acquaintance with the text is more intimate than any Western scholar can hope to attain. Invariably these savants took the position that the ʿUthmānic text is perfect and unchallengeable, and the variants must therefore be regarded as conscious or unconscious corruptions of this text. Some contested the authenticity of the variants, arguing that they were nothing more than deliberate tampering with the text by later heretics who sought to gain currency for their heretical readings by attributing them to these ancient authorities. Others, though they were but few, were willing to admit the variants, but explained them by the theory that in the early days many of the Companions made for themselves copies of the Qur'ān in which they inserted for their own private edification many explanatory additions, synonyms for words that they did not fully understand, and such like annotations. The text they recited, however, was the original text as it was delivered by the Prophet and afterwards written out officially by ʿUthmān. Thus the variants that have come down from them are only those little peculiarities that were remembered as having been in their private copies, and so have no value whatever for the study of the text.

Modern scholarship naturally cannot accept so easy a way out of the difficulty, for it is quite clear that the text which ʿUthmān

canonized was only one out of many rival texts, and we needs must investigate what went before the canonical text. On the one hand it seems likely that in canonizing the Madinan text-tradition, 'Uthmān was choosing the text that had all the chances of being nearest the original. On the other hand there is grave suspicion that 'Uthmān may have seriously edited the text that he canonized. It was therefore worth attempting an assembling of all the material that has survived from the rival texts. It is unfortunate that not sufficient has survived to enable us to get a real picture of the text of anyone of them. Such material as is available at the moment, however, is here offered to the criticism of scholars. Some of the variants seem linguistically impossible, and indeed are occasionally noted as such in the sources which quote them. Some give one the impression of being the inventions of later philologists who fathered their inventions on these early authorities. The great majority, however, merit consideration as genuine survivals from the pre-'Uthmānic stage of the text, though only after they have passed the most searching criticism of modern scholarship by scholars approaching them from different points of view, shall we be free to use them in the attempted reconstruction of the history of the text.

If sufficient interest is created among students of Islam to enable systematic search to be made, it is possible that we may yet recover some of the other *Maṣāḥif* books or copies of some of the early *qir'āt* works of ad-Dānī, al-Mahdawī, al-Ahwāzī or Ibn 'Aṭīya.

My special thanks are due to two Oriental savants, Mūsā Jārullah Rostovdānī of Kazān and Shaikh Sayyid Nawwār of Cairo, both of whom have read with me all the *shādhah qir'āt* from the Old Codices and taught me many things that a Christian can hardly learn for himself. Thanks also are due to Dr OTTO PRETZL who photographed for me the Zāhiriya MS and to Amīn al-Khānījī for his personal care over the printing of the Arabic text in Cairo. Finally there is due an expression of thanks to the Trustees of the de Goeje Foundation whose generosity made possible the publication of the volume in its present form.

Cairo, 1936

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INTRODUCTION

Critical investigation of the text of the Qur'ān is a study which is still in its infancy. Within the fold of Islam it seems never to have attracted much attention. The growth of the Qur'ān is evidence that there was some interest in the question in the early days of Islam¹⁾ but with the fixing of the text *ne varietur* by the Wazīrs Ibn Muqla and Ibn 'Isā in 322 A.H. at the insistence and with the help of the savant Ibn Mujāhid († 324)²⁾, and the examples made of Ibn Miqsam († 362) and the unfortunate Ibn Shanabūdh († 328) who persisted in making use of the old readings after this fixing of the text³⁾, such interest as there was seems to have come to an end. Variant readings within the limits of the Seven systems⁴⁾ that were admitted as canonical by the decision of Ibn Mujāhid naturally continued to be studied by a limited group of scholars, and the readings of the other uncanonical Readers occasionally received attention, more parti-

¹⁾ *Fihrist* 36 mentions a number of works on *Ikhtilāf al-Maṣāḥif*, such as those by Ibn 'Amir († 118), al-Farrā' († 207), Khalaf b. Hishām († 229), al-Madā'inī († 231), al-Warrāq and one Muḥammad b. 'Abd ar-Raḥmān. There was also a work with a similar title by Abū Hātim († 248) cf. *Fihrist* 59², a work derived from al-Kisā'i († 189) entitled *Kitāb Ikhtilāf Maṣāḥif Ahl al-Madīna wa Ahl al-Kūfa wa Ahl al-Baṣra 'an al-Kisā'i*, and a *Kitāb al-Maṣāḥif wa 'l-Hijā'* by Muḥammad b. 'Isā al-Isfahānī († 253). Ibn Miqsam († 362) is also said to have composed a *Kitāb al-Maṣāḥif* (*Fihrist* 33⁶), but the three famous *Maṣāḥif*-books were those of Ibn Abī Dāwūd († 316), Ibn al-Anbārī († 327) and Ibn Ashta al-Isfahānī († 360), cf. *Itqān* 13.

²⁾ Vide Massignon's *al-Hallāj*, I, 241 and Bergsträsser, *Geschichte des Qorantexts*, 152 ff. Some account of the man will be found in al-Khaṭīb, *Tārīkh Baghdād*, V, 144—148, Yāqūt, *Irshād*, II, 116—119, and Ibn al-Jazarī, *Ṭabaqāt*, I, 139—142, No. 663.

³⁾ On Ibn Miqsam see Yāqūt, *Irshād*, VI, 499; Ibn al-Jazarī, *Ṭabaqāt*, No. 2945; Miskawaihi *Tajārīb* (ed. Amedroz), I, 285; and on Ibn Shanabūdh see Ibn Khālikān (tr. de Slane), III, 16—18; Yāqūt, *Irshād*, VI, 302—304 and Ibn al-Jazarī, *Ṭabaqāt*, No. 2707.

⁴⁾ The Seven were Nāfi' of Madīna († 169), Ibn Kathīr of Mecca († 120), Ibn 'Amir of Damascus († 118), Abū 'Amr of Baṣra († 154), 'Āṣim of Kūfa († 128), Ḥamza of Kūfa († 158) and al-Kisā'i of Kūfa († 189).

cularly the systems of the Ten¹⁾ and the Fourteen²⁾, who were nearest to canonical position, though at times others also were included³⁾. No definite attempt, however, was made to construct any type of critical text of the Qur'ān⁴⁾, and for the most part textual studies were confined to questions of orthography (*rasm*) and pause (*waqf*). Thus the older variants, even though they were known to be represented in some of the older Codices, for the most part survived only in the works of two classes of savants, firstly certain exegetes who were interested in the theological implications of such variants, and secondly the philologists who quoted them as grammatical or lexical examples.

It is thus that in the Qur'ān Commentaries of az-Zamakhshari († 538)⁵⁾, of Abū Hayyān of Andalus († 745)⁶⁾, and the more recent Yemenite writer ash-Shawkānī († 1250)⁷⁾ who seems to have used some good old sources no longer available to Western scholars, we find recorded a goodly number of old variants representing a different type of consonantal text from that officially known as the 'Uthmānic text, and in the philological works of such writers as al-'Ukbarī († 616) the blind philologist

¹⁾ To the Seven were added Abū Ja'far of Madīna († 130), Khalaf of Kūfa († 229) and Ya'qūb of Baṣra († 205) to make the Ten. Islamic scholarship is still divided over the question as to whether seven only or all ten are canonical.

²⁾ To the Ten were added Ibn Muḥaiṣin of Mecca († 123), al-Yazidī of Baṣra († 202), al-Ḥasan of Baṣra († 110) and al-A'mash of Kūfa († 148) to make the Fourteen.

³⁾ We hear of books composed on the Eight Readers, the Eleven Readers, the Thirteen Readers, and sometimes these included Readers not in the usual lists as given above. Thus the *Raḍat al-Ḥuffāz* of al-Mu'addil includes the readings of Ḥumaid b. Qais, Ibn as-Samaifa' and Ṭalḥa b. Muṣarrif (see Pretzl "Die Wissenschaft der Koranlesung" in *Islamica*, VI, p. 43). Also the Cairo MS of the *Sūq al-'Arūs* of Abū Ma'shar al-Ṭabarī contains numerous *mukhtārāt* beyond the canonical authorities, and the lost *Kāmil* of al-Hudhali, though it is a work on the Ten, is said to have contained readings of forty extra Readers (*Nashr* I, 90).

⁴⁾ A possible exception is the case of Abū Mūsā al-Qazwīnī to whom my attention has been drawn by Prof. Massignon, and who seems to have prepared a text in which varied coloured dots represented alternative readings in the text. Some samples of this process are actually found in some Kūfic Codices of the Third and Fourth Centuries, but so far as I know never consistently carried out.

⁵⁾ The *Kashshāf*, ed. Nassau Lees, Calcutta, 1856.

⁶⁾ *Al-Baḥr al-Muḥīṭ*, 8 vols., Cairo, 1328 A.H. printed at the charges of the Sulṭān of Morocco, and unfortunately in the latter volumes printed in great haste and consequent inaccuracy.

⁷⁾ *Faṭḥ al-Qadīr*, 5 vols., Cairo 1349. In his MS the author used the text of Warsh 'an Nāfi', i. e. the Madīnan text tradition, but in the printing of this edition the publishers have stupidly changed it in every case to the Kūfan text tradition of Ḥafṣ 'an 'Āṣim which is the one current in Egypt at the present day.

of Baghdād¹⁾, Ibn Khālawaih († 370)²⁾ the savant of the Hamdānīd Court of Saif ad-Dawla at Aleppo, and the even more famous Ibn Jinnī († 392)³⁾, a not inconsiderable amount of such material has been preserved, which in some cases, indeed, proves to be one source from which it came to the Exegetes.

To apply this material to a critical investigation of the text of the Qur'ān seems never to have occupied the attention of any Muslim writer. In the *Itqān*⁴⁾, as-Suyūṭī's great compendium of Muslim Qur'ānic science, we have recorded a great deal that concerns matters of the Muslim Massora, matters of considerable interest for the history of the exegesis of the Qur'ān, but very little that bears on the investigation of the text.

Nor has the subject attracted much attention in the West. Nöldeke opened it up in 1860 in the first edition of his *Geschichte des Qorāns*, and Goldziher drew attention to its importance in the first lecture of his *Richtungen*⁵⁾, but it received no systematic treatment until Bergsträsser undertook his *Geschichte des Qorantexts*⁶⁾ as the third part of the revised edition of

¹⁾ *At-Tibyān fi 'l-I'rāb wa 'l-Qir'āt fi Jamī' al-Qur'ān* on the margin of Jamal's supercommentary to Jalalain, 4 vols., Cairo 1348. (It was also printed separately at Cairo in 1302 and 1306, and with Jamal at Teheran in 1860 A.D.). Of his *I'rāb al-Qir'āt ash-Shādhidha* there is a broken MS in the possession of Dr. Yahuda of London and a complete MS discovered by the present writer in the East and now in the Mingana collection at Selly Oak.

²⁾ *Ibn Khālawaih's Sammlung nichtkanonischer Koranlesarten*, herausgegeben von G. Bergsträsser, Stambul 1934. (*Bibliotheca Islamica*, VII). There are also variants recorded in his *I'rāb Thalāthīn Suwar* of which three MSS are known.

³⁾ *Nichtkanonische Koranlesarten im Muḥtasab des Ibn Jinnī*, von G. Bergsträsser, München 1933. (Sitzungsberichte der Bayerischen Akademie der Wissenschaften 1933, Heft 2). There are good MSS of the *Muḥtasab* now available and it is hoped that the complete text may be published shortly. It is probable that other works of Ibn Jinnī would repay examination for there are not a few uncanonical variants quoted in the Commentaries from Ibn Jinnī which do not figure in Bergsträsser's lists.

⁴⁾ *Suyūṭī's Itqān on the Exegetical Sciences of the Qur'ān*, ed. A. Sprenger, Calcutta 1857. (*Bibliotheca Indica*).

The recent work of az-Zanjānī, *Tārīkh al-Qur'ān*, Cairo 1935, may perhaps represent the beginning of a new day. The author is visibly inspired by Western work on the Qur'ān, and although bound hand and foot by the necessity of defending the orthodox position, he has made a useful assemblage of material from which others may start.

⁵⁾ *Die Richtungen der islamischen Koranauslegung*, Leiden 1920, being the Olaus-Petri Lectures at Upsala, published as No. VI of the De-Goeje Foundation.

⁶⁾ Erste Lieferung 1926: zweite Lieferung 1929: the third and concluding section has now been issued by his pupil and successor at München, Dr. O. Pretzl. Bergsträsser envisaged a much larger plan for a history of the text of the Qur'ān based

Nöldeke's work, and with characteristic thoroughness began to work down to bed-rock on the subject. It is an extraordinary thing that we still have no critical text of the Qur'ān for common use. Flügel's edition which has been so widely used and so often reprinted, is really a very poor text, for it neither represents any one pure type of Oriental text tradition, nor is the eclectic text he prints formed on any ascertainable scientific basis. Some of the Kazan lithographs¹⁾ make an attempt at giving the Seven canonical systems on the margin, but only very incompletely. The same is true of the curious Teheran lithograph of 1323, which prints parts of the text in Kūfī script (with interlinear naskhī) and parts in ordinary script, with a selection of the Seven on the margins. The best text so far available is the Egyptian standard edition of 1342 (1923)²⁾ of which there are several later prints. This edition attempts to present a pure type of text according to one tradition of the Kūfī school as represented by Ḥafṣ 'an 'Aṣīm, though unfortunately some corruptions have crept in owing to the use by its editors of younger authorities on the Kūfī tradition instead of going back to older and better sources³⁾.

The orthodox Muslim theory of the text is well known. According to this theory the Prophet arranged to have the revelations written down immediately they were revealed and used to collate once every year with the Angel Gabriel the material that had

on an assemblage of materials on a vast scale, and of which the publication of a critical text of the Qur'ān by the present writer was to form part. (See his preliminary statement, "Plan eines Apparatus Criticus zum Qoran" in the Sitzungsberichte of the Bavarian Academy, 1930, Heft 7). The tragedy of the summer of 1933 which deprived Germany of one of her finest Arabists and the writer of a close personal friend, has necessarily delayed this project and somewhat changed it. Dr. Pretzl, however, has undertaken to continue with the plan and a new scheme for it is being elaborated. (See Pretzl, "Die Fortführung des apparatus criticus zum Koran" in *Sitzb. Bayer. Akad.* 1934, Heft 2).

¹⁾ E.g. the folio edition of 1857.

²⁾ Bergsträsser has given an account of it in *Der Islam*, XX (1932), Heft I in his article "Koranlesung in Kairo".

³⁾ Two of these older sources have been made available in careful editions in the *Bibliotheca Islamica* by Dr. Otto Pretzl, viz. the *Taisir* and the *Muqni* of ad-Dānī († 444) the Spanish Muslim savant. — *Das Lehrbuch der Sieben Koranlesungen von Abū 'Amr ad-Dānī*, 1930, and *Orthographie und Punktierung des Korans: zwei Schriften von Abū 'Amr ad-Dānī*, 1932. In the "Anmerkungen" to this latter text Pretzl notes a number of cases where the editors of the Egyptian standard text have deviated from the older tradition.

thus far been revealed. In the last year of his life they so collated it twice¹⁾. When the Prophet died the text of the Qur'ān was thus already fixed, and all the material gathered in an orderly fashion though it had not yet been written out, at least not in book form. Under the Caliphate of Abū Bakr took place the writing of it out in a first official recension. Later, in the Caliphate of 'Uthmān it was discovered that all sorts of dialectal peculiarities had crept into the recitation of the text, so 'Uthmān formed a Committee, borrowed from Ḥafṣa the copy made by Abū Bakr, and on its basis had a standard Codex written out in the pure dialect of Quraish. Copies of this were made and sent to the chief centres of the Muslim empire where they became Metropolitan Codices, and all other Codices that had been formed were ordered to be burned. This was the Second Recension and all modern editions produced in the East are supposed to be exact reproductions of the text (though not of the form) of this 'Uthmānic Recension²⁾.

Very little examination is needed to reveal the fact that this account is largely fictitious. Nothing is more certain than that when the Prophet died there was no collected, arranged, collated body of revelations. Recent research by Dr. Bell of Edinburgh and Prof. Torrey of Yale has suggested that there is internal evidence in the Qur'ān itself that the Prophet kept in his own care a considerable mass of revelation material belonging to various periods of his activity, some of it in revised and some of it in unrevised form, and that this material was to form the basis of the *Kitāb* he wished to give his community before he died. Death, however, overtook him before anything was done about the matter. If this is so we are at a loss to know what became of this material, which obviously would have been the community's most precious legacy³⁾. The earliest strata of tradition

¹⁾ *Iḡān*, 146.

²⁾ Thus in the Preface to the above-mentioned Egyptian Standard edition (student's edition of 1344) we read —

"Its consonantal text has been taken from what the Massoretes have handed down as to the Codices which 'Uthmān b. 'Affān sent to Baṣra, Kūfa, Damascus and Mecca, the Codex which he appointed for the people of Madīna, and that which he kept for himself, and from the Codices which have been copied from them".

³⁾ There is a Shī'a tradition (*Kāshānī*, *Ṣāfi*, p. 9) that before his death the Prophet

available to us make it quite certain that there was no Qur'ān left ready as a heritage for the community. The Prophet had proclaimed his messages orally, and, except in the latter period of his ministry, whether they were recorded or not was often a matter of chance. Some pieces of revelation material seem to have been used liturgically and so probably would have been written. Some pieces he himself caused to be written down in permanent form as they were of a definite legislative character¹). Besides these there were numerous portions, generally small pieces, though sometimes pieces of considerable extent, that were in the possession of different members of the community, either memorized or written down on scraps of writing material that happened to be handy. Certain individuals among the early Muslims, perhaps even a little before the Prophet's death, had specialized in collecting or memorizing this revelation material. They and their successors became known as the Qurra' — the Reciters, later the Readers, who constituted as it were the depository of revelation. Tradition says that it was the slaughter of a great number of these at the Battle of Yamāma in 12 A.H. that caused interest to be aroused in getting all the revelation material set down in permanent written form, lest with the passing away of the Qurra' much of it should be lost²).

That Abū Bakr was one of those who collected revelation material was doubtless true. He may possibly have inherited material that the Prophet had stored away in preparation for the *Kitāb*. That he ever made an official recension as the orthodox theory demands is exceedingly doubtful. His collection

called 'Alī and told him that this material was hidden behind his couch written on leaves and silk and parchments, bidding him take it and publish it in Codex form. It is also sometimes suggested that this material assembled by the Prophet was the nucleus of Abū Bakr's collection. In neither case, however, can we feel much confidence in the statements.

¹) There are of course elaborate stories of the amanuenses of the Prophet, and there can be no doubt that he did employ amanuenses for his diplomatic correspondence. That certain of these amanuenses were at times called upon to write out special pieces of revelation is not at all impossible. It is difficult to take seriously, however, the theory that considers them as a body of prepared scribes waiting to take down revelations as they were uttered.

²) Ya'qūbī (ed. Houtsma), II, 152; *Fihrist* 24; ad-Dānī, *Muqni'* 4 ff. and c.f. Nöldeke-Schwally II, 11 ff. There are many references to material that was lost at Yamāma that should have formed part of the Qur'ān.

would have been a purely private affair, just as quite a number of other Companions of the Prophet had made personal collections as private affairs. It was after the death of the Prophet that these collections became important. We have well-known stories of how 'Alī, Sālim, Abū Mūsā and others had collections, and there are traditions which give lists of those who had commenced making collections or memorizing during the lifetime of the Prophet. As no two of these lists agree with one another to any great extent one is driven to conclude that while it was known that such collections were made there was no accurate information, save with regard to a few names, as to who made them¹). Orthodox theory, even to the present day, has insisted that the word *jama'a* "to collect" used in these traditions means nothing more than "to memorize" and so does not imply that the collection was made in written form. As, however, 'Alī brought along what he had collected on the back of his camel, as some of the collections had come to have independent names, and as 'Uthmān, after sending out his official copies to the Metropolitan cities, had to order all other copies to be burned, there cannot be the slightest doubt that there were written collections.

What we find in early Islam, as a matter of fact, is only what we might have expected to find. Different members of the community who were interested began to collect in written form so much as they could gather of the revelation material that had been proclaimed by the Prophet. Later, with the gradual expansion of the Muslim empire, some of these collections began to acquire notoriety as they came to be in some sort authoritative in different centres. Naturally it would be those collections that could claim some completeness that would attain to this position of eminence. Thus we read that the people of Ḥomṣ and Damascus followed the Codex of Miqdād b. al-Aswad²), the Kūfans that of Ibn Mas'ūd, the Baṣrans that of Abū Mūsā al-Ash'arī, and the Syrians in general that of Ubai' b. Ka'b (Ibn al-Athīr, *Kāmil*, III, 86). Here we have the beginning of Metropolitan

¹) Ibn al-Jazarī, *Nashr* I, 6; *Fihrist*, 27; Bukhārī (ed. Krehl) III, 397; Ibn Sa'd *Ṭabaqāt*, II, ii, 112—114. See also Nöldeke-Schwally II, 8—11.

²) This name is probably a mistake for Mu'ādh b. Jabal, as indeed Bergsträsser has noted, *Qorantext*, 173.

Codices, each great centre following that collection, or perhaps we may say that type of text, which had local fame.

Now when we come to the accounts of 'Uthmān's recension, it quickly becomes clear that his work was no mere matter of removing dialectal peculiarities in reading, but was a necessary stroke of policy to establish a standard text for the whole empire. Apparently there were wide divergences between the collections that had been digested into Codices in the great Metropolitan centres of Madīna, Mecca, Baṣra, Kūfa and Damascus, and for political reasons if for no other it was imperative to have one standard Codex accepted all over the empire. 'Uthmān's solution was to canonize the Madīnan Codex¹⁾ and order all others to be destroyed. It is very significant that the Qurra²⁾ were violently opposed to 'Uthmān because of this act³⁾, and there is evidence that for quite a while the Muslims in Kūfa were divided into two factions, those who accepted the 'Uthmānic text, and those who stood by Ibn Mas'ūd, who had refused to give up his Codex to be burned³⁾.

There can be little doubt that the text canonized by 'Uthmān was only one among several types of text in existence at the time⁴⁾. To canonize the Madīnan text was doubtless the natural thing to do, since in spite of the fact that Kūfa early came to have the reputation of being par excellence the centre of Qur'anic studies, the prestige of Madīna, the Prophet's own city, must at that time have been enormous, and the living tradition would doubtless have been most abundant there. We may even say that a priori the Madīnan text had all the chances in its favour of being the best text available. Nevertheless it is a question of the utmost importance for any study of the history

¹⁾ Assuming that there was a Madīnan Codex. The stories of 'Uthmān's Committee in the *Muqni'* and in Ibn Abī Dāwūd certainly suggest that Madīna had depended largely on oral tradition and that this Committee of 'Uthmān made a first hand collection by taking down the material directly from the depositories and demanding two witnesses for every revelation accepted.

²⁾ It will be remembered that the Ibādites made the charge against 'Uthmān that he had tampered with God's word.

³⁾ Ya'qūbī, *Historiae* II, 197; Ibn al-Athīr III, 86, 87; Qurṭubī I, 53.

⁴⁾ Ibn Abī Dāwūd, p. 83 quotes from Abū Bakr b. 'Ayyāsh († 194) the statement that many of the Companions of the Prophet had their own text of the Qur'ān, but they had passed away and their texts had not survived. This same fact is evidenced by the recurring reference to *al-harf al-awwal* where what is meant is a reading from the time of the Prophet which is different from that in the 'Uthmānic text.

of the Qur'anic text, whether we can glean any information as to the rival types of text that were suppressed in the interests of 'Uthmān's standard edition.

In the works of the exegetes and the philologists we not infrequently come across variant readings that have been preserved from one or other of these displaced Codices. Sometimes the reference is merely to a "Codex of the Ṣaḥāba" or "a certain old Codex" or "in certain of the Codices" (في بعض المصاحف) or "in the former text" (في الحرف الأول). At times it is to one of the cities "a Codex of Baṣra", "a Codex of Ḥomṣ", "a Codex of Ahl al-'Āliya" (Baghawī II, 52). Sometimes it is to a Codex in the possession of some particular person, as "a Codex belonging to al-Ḥajjāj" (Khal. 122; Gin. 60), or "a Codex belonging to the grandfather of Malik b. Anas" (*Muqni'* 120), or a Codex used by Abū Ḥanīfa (see Massignon's *al-Hallāj*, I, 243 n. 5), or one of Ḥammād b. az-Zibriqān (Khal. 55; *Mushir* II, 187). Mostly, however, the references are to the well-known old Codices of Ibn Mas'ūd, Ubai²⁾ b. Ka'b, etc., which were known to go back to the time before the canonization by 'Uthmān of one standard type of text.

The amount of material preserved in this way is, of course, relatively small, but it is remarkable that any at all has been preserved. With the general acceptance of a standard text other types of text, even when they escaped the flames, would gradually cease being transmitted from sheer lack of interest in them. Such readings from them as would be remembered and quoted among the learned would be only the relatively few readings that had some theological or philological interest, so that the great mass of variants would early disappear. Moreover, even with regard to such variants as did survive there were definite efforts at suppression in the interests of orthodoxy. One may refer, for instance, to the case of the great Baghdad scholar Ibn Shanabūdh (245—328), who was admitted to be an eminent Qur'anic authority, but who was forced to make public recantation of his use of readings from the Old Codices.

Ibn Shanabūdh's was not the only case, and such treatment of famous scholars¹⁾ was not encouraging to the study of the

¹⁾ In the accounts of Ibn Shanabūdh will be noticed the effort made to paint

variants from the pre-ʿUthmānic period. That orthodoxy continued to exert this same pressure against uncanonical variants is revealed to us from many hints from the period subsequent to Ibn Shanabūdh. For example, Abū Ḥayyān, *Baḥr* VII, 268, referring to a notorious textual variant, expressly says that in his work, though it is perhaps the richest in uncanonical variants that we have, he does not mention those variants where there is too wide a divergence from the standard text of ʿUthmān. In other words, when we have assembled all the variants from these earlier Codices that can be gleaned from the works of the exegetes and philologists, we have only such readings as were useful for purposes of *Tafsīr* and were considered to be sufficiently near orthodoxy to be allowed to survive²).

Modern Muslim savants almost invariably set aside the variants recorded from the Old Codices on the ground that they are *Tafsīr*, or as we should say, explanatory glosses on the ʿUthmānic text, and they roundly condemn such ancient scholars as Ibn Khālawaiḥ and Ibn Jinnī for not knowing the difference between *Qirāʾāt* and *Tafsīr*. It is clear, however, that only such *qirāʾāt* as were of the kind that could be used for *tafsīr* had any likelihood of being preserved.

The Maṣāḥif Books

In the fourth Islamic century there were three books written on this question of the Old Codices which had some influence on later studies. These were the works already mentioned of Ibn al-Anbarī, Ibn Ashta and Ibn Abī Dāwūd. In each case the book was entitled *Kitāb al-Maṣāḥif*, and in each case the work,

him as an ignoramus and a weak-minded person. This was the usual procedure with regard to all those suspected of unorthodox views and is not to be taken seriously. It is perfectly clear from the sources that he was a famous scholar and drew large numbers of students, who in those days as in these did not flock to listen to the ignorant and weak-minded.

²) An interesting modern example occurred during the last visit of the late Prof. Bergsträsser to Cairo. He was engaged in taking photographs for the Archive and had photographed a number of the early Kūfic Codices in the Egyptian Library when I drew his attention to one in the Azhar Library that possessed certain curious features. He sought permission to photograph that also, but permission was refused and the Codex withdrawn from access, as it was not consistent with orthodoxy to allow a Western scholar to have knowledge of such a text.

while dealing with the ʿUthmānic text, its collection, orthography, and the general Massoretic details with regard to it, dealt also with what was known of the Old Codices which it had replaced. The most famous of the three was that of Ibn al-Anbarī († 328), a work which was doubtless composed before the canonization by Ibn Mujāhid of the Seven Readers. The work is lost but from the use made of it by later writers such as-Suyūṭī¹), one gathers that it contained a certain amount of *Tafsīr* as well as information as to the readings from the Old Codices. The work of Ibn Ashta († 360) seems to have been of somewhat similar scope. He was a pupil of Ibn Mujāhid and wrote a special work *al-Mufrīd* on the subject of the uncanonical variants²), besides this work on the Codices which was also used by as-Suyūṭī³). The only work of this kind that has survived, however, is that of Ibn Abī Dāwūd († 316) which, unfortunately, seems to have been the narrowest in scope of them all.

ʿAbdallāh b. Sulaimān b. al-Ashʿath Abū Bakr b. Abī Dāwūd⁴) as-Sijistānī was born in 230 A.H. the son of the Imām Abū Dāwūd whose collection ranks third among the canonical collections of Ḥadīth. He was born in Sijistān but his father took him early on his travels and he is said to have visited Khorasān, Isfahān, Fars, Baṣra, Baghdād, Kūfa, Madīna, Mecca, Damascus, Egypt, al-Jazīra and ath-Thughūr. In every place where there were scholars his father set him to learn from them, so that he may be said to have been the pupil of most of the great savants of his day⁵). There is a story that when he came to Kūfa he had only one dirham which he spent on thirty bushels of broad beans. Each day he ate a bushel of the beans and by the time they were finished he had mastered a thousand Traditions (or some say 30,000) from the Kūfan teacher Abū Saʿīd al-Ashajj.

His chief fame all his lifetime was as a Traditioner. There is a story that he returned to Sijistān in the days of ʿAmr b. al-

¹) Cf. *Itqān* 428 and numerous quotations in *ad-Durr al-Manthūr*.

²) Ibn al-Jazarī, *Ṭabaqāt* II, 184.

³) *Itqān* 13 and 428.

⁴) For his life see Ibn Khallikān (Eg. ed.) I, 268, 269: Ibn al-Jazarī, *Ṭabaqāt*, No. 1779; Dhahabī *Liḥab Class.*, II, 80; al-Khaṭīb, *Tārīkh Baghdād* IX, 464—468; Ibn al-ʿImād, *Shadharāt ad-Dhahab* II, 168, 273.

⁵) He is generally known as the pupil of Mḥd b. Aslam aṭ-Ṭūsī and ʿIsā b. Zagħba. Al-Khaṭīb IX, 464, 465 gives a list of his various teachers, and the Readers from whom he drew his Qurʾānic knowledge are listed by Ibn al-Jazarī.

Laith and some of his fellow townsmen gathered together to request him to recite to them Ḥadīth that he had learned on his journeyings. He refused on the ground that he had no book, but they retorted "What need has the son of Abū Dāwūd of books?" So he submitted with good grace and dictated a great number of Traditions from memory. When he got back to Baghdād he found that the story had preceded him and the Baghdādīs were saying that he had fooled the innocents of Sijistān. But when they hired scribes to go to Sijistān and bring back copies of what Ibn Abī Dāwūd had dictated there, they found that on comparing them with the authorities in Baghdād they could find only six mistakes in all that he had dictated from memory.

In Qur'ānic studies he was a pupil of Abū Khallād Sulaimān b. Khallād († 261), Abū Zaid 'Umar b. Shabba († 262), Yūnus b. Ḥabīb († 267), Mūsā b. Ḥizām at-Tirmidhī (c. 260), and Ya'qūb b. Sufyān († 277), and was one of the teachers of Ibn Mujāhid († 324) and an-Naqqāsh († 351). He wrote a number of works on Qur'ānic subjects. In the *Fihrist*, pp. 232, 233 we find mentioned:

A book of *Tafsīr* (see also *Fihrist* 34¹¹; Dhahabī, II, 80; al-Khaṭīb, IX, 464).

Kitāb an-Nāsikh wa'l-Mansūkh (see *Fihrist* 37²⁵; Dhahabī, II, 80).

Kitāb Naṣm al-Qur'ān.

Kitāb Faḍā'il al-Qur'ān.

Kitāb Sharī'at at-Tafsīr.

Kitāb Sharī'at al-Maqārī'.

Dhahabī also mentions a book called *al-Qur'ān*, which probably means his *Kitāb al-Maṣāḥif*¹⁾, which is also sometimes called, though with less justice, *Kitāb Ikhtilāf al-Maṣāḥif*. Al-Khaṭīb mentions a book on *qirā'āt* which may refer to the *Maṣāḥif*-book or may be another work, for Abū 'l-Maḥāsīn in *an-Nujūm az-Zāhira* (Eg. ed. III, 222) mentions him as a writer on *qirā'āt*.

There are a number of traditions going back to him that are not pleasing to orthodoxy and so there was put into circulation the legend that his father had branded him as a liar, and therefore no attention is to be paid to material that is dependent on his authority. This, of course, is tendential, and the biographers

¹⁾ *Fihrist* 36¹¹ attributes this book to his father Abū Dāwūd the Traditionist.

usually regard him as trustworthy (ثقة), the *Mughnī* even noting that his father's branding him as a liar was over something other than *Ḥadīth*¹⁾. To the last he seems to have held the respect of his townspeople for there is a pleasing story of how when he was old and blind he used to come and sit on the mimbar while his son Abū Ma'mar would sit on the step below him with the book. From his book the son would mention the particular *ḥadīth* and then from memory the old man would go on reciting to the people.

Of his *Kitāb al-Maṣāḥif* there are three manuscripts known, one in the Zāhiriya Library at Damascus (Ḥadīth, No. 407), one in the Egyptian State Library (Qirā'āt, No. 504), and one in my own possession. Both these latter, however, are copies of the Zāhiriya MS, so that we are really dependent on the one manuscript for establishing the text.

The number of actual variants given in this text is very small and obviously represents only those that happened to be found in his particular collection of traditions. Most of the variants he notes are also to be found in other Qur'ānic works. His chief importance is that he brings before us so many Codices of which we have no mention as such in any other source at present available. The Codices of Ibn Mas'ūd, Ubai b. Ka'b, Ḥafsa, Anas and others are mentioned in numerous other sources, but though we find numerous references to *shādhah* readings of such early authorities as 'Ubaid b. 'Umair, 'Ikrima, al-A'mash, Sa'īd b. Jubair and others we did not know of actual Codices of theirs, though in some cases we strongly suspected their existence. An interpolation in the text (p. 50) might seem at the first glance to be seeking to avoid the implications of this fact by making Ibn Abī Dāwūd say that he uses the word *muṣḥaf* (Codex) in the sense of *ḥarf* or *qirā'a* (reading) so that the variants he quotes need not be regarded as coming from actual written Codices. There can be little doubt, however, that, when he speaks of the *muṣḥaf* of So and So he really means a written Codex. In the case of some of the Codices he mentions

¹⁾ But see Ibn al-Imād II, 273. Ad-Dāraqutnī in al-Khaṭīb, IX, 468 says — *لأنه كثير الخطأ في الكلام على الحديث* which leaves it indefinite as to where his weakness was.

we have, of course, ample evidence from other sources of their independent existence, and in the case of some others the nature of the variants quoted strongly suggests that they must have been derived from written Codices.

There are a few other Old Codices mentioned in other works which are not given by Ibn Abī Dāwūd. Adding them to his lists in the interests of completeness we can draw up the following scheme of the Old Codices.

(a) Primary Codices:

Sālim † 12.	Zaid b. Thābit † 48.
‘Umar † 23.	[‘Ā’isha † 58.]
Ubay’ b. Ka‘b † 29.	[Umm Salama † 59.]
Ibn Mas‘ūd † 33.	‘Abdallah b. ‘Amr † 65.
‘Alī † 40.	Ibn ‘Abbās † 68.
Abū Mūsā al-Ash‘arī † 44.	Ibn az-Zubair † 73.
Hafsa † 45.	‘Ubaid b. ‘Umair † 74.
	Anas b. Mālik † 91.

(b) Secondary Codices:

‘Alqama b. Qais † 62.	} All of which are based on the Codex of Ibn Mas‘ūd.
Ar-Rabi‘ b. Khuthaim † 64.	
Al-Hārith b. Suwaid c. 70.	
Al-Aswad † 74.	
Ḥittān † 73.	
Talḥa b. Muṣarrif † 112.	
Al-A‘mash † 148.	
Sa‘īd b. Jubair † 94.	
Mujāhid † 101.	
‘Ikrima † 105.	
‘Atā’ b. Abī Rabāḥ † 115.	
Ṣalīḥ b. Kaisān † 144.	
Ja‘far aṣ-Ṣādiq † 148.	

It is of course obvious that all the information we can gather regarding the text of these early Codices is of the utmost importance for the textual criticism of the Qur‘ān. This in the absence of any direct manuscript evidence¹⁾ gives us our sole

¹⁾ It was at first thought that Dr. Mingana's find in the palimpsest leaves published by him in 1914, *Leaves from three Ancient Qur‘āns possibly pre-Othmanic, with a list of their Variants*, might provide us with fragments of one of these

witness to the types of text which ‘Uthman's standard text superseded. It is possible, as we have already seen, that in choosing the Madinan text tradition for canonization ‘Uthmān chose the best of the texts available. We can never know this for certain the one way or the other unless the unexpected happens and we recover some considerable portion of one of the rival texts. A collection of the variants still surviving from the Old Codices is our sole means of forming any judgment as to the type of text they presented.

The question arises, of course, as to the authenticity of the readings ascribed to these Old Codices. In some cases it must be confessed there is a suspicion of readings later invented by the grammarians and theologians being fathered on these early authorities in order to gain the prestige of their name. This suspicion is perhaps strongest in the case of distinctively Shi‘a readings that are attributed to Ibn Mas‘ūd, and in readings attributed to the wives of the Prophet. It is also felt in regard to some of the readings attributed to Ibn ‘Abbās, who as the “*übermensch des tafsir*” (Goldziher, *Richtungen* 65) tended to get his authority quoted for any and every matter connected with Qur‘ānic studies. On the whole, however, one may feel confident that the majority of readings quoted from any Reader really go back to early authority.

The more difficult question is that of defective transmission. Occasionally in reading the Commentaries one finds a reading that is commonly known as coming from a certain early Reader attributed to quite another source. Where authorities can be weighed it is generally possible to decide which attribution is correct, but in cases where a variant is quoted by only one source which is otherwise known for the carelessness of its citation of authorities, one can never be sure that that particular variant is correctly attributed to the Reader given. A similar problem of accurate transmission naturally attaches to the variants themselves. Being uncanonical variants there was none of the

earlier Codices. Closer examination, however, has shown that neither they nor the curious variants found by him in Syriac in a MS of Barṣalibi (see *An ancient Syriac Translation of the Qur‘ān exhibiting new Verses and Variants*, Manchester, 1925), have any relation to the text of these Old Codices with which we are here concerned. See Bergsträsser, *Geschichte des Qorantexts*, pp. 53—57 and 97—102.

meticulous care taken over their transmission such as we find for the canonical readings, and we not infrequently have various forms of the variant attributed to the same Reader in different sources. In such cases nothing can be done but to give them all in the hope that further information may enable us to decide between them. Some of the variants in the form in which they have survived to us seem linguistically impossible, and in certain cases this has been noted in the source which quotes the variant. The defect is doubtless due to faulty transmission, and it is possible that some scholar may even now spot where the corruption lies and restore us the original reading.

Bergsträsser in his preliminary collection of the uncanonical readings of Ibn Mas'ūd and Ubai' ¹⁾ made an attempt to estimate the value of these two texts as compared with the 'Uthmānic text. With the increase of material one feels less inclined to venture on such a judgment of value. It is true that in some cases the uncanonical variants from these Old Codices may be interpreted as improvements on the 'Uthmānic text, as e.g. **بما** instead of **بمثل ما** in II, 137/131 may have been suggested by motives of piety: or expansions thereof as in II, 275/276 where the added **يوم القيامة** may be regarded as an explanatory inflation. In such cases the 'Uthmānic text would seem to be the more primitive text which the other types assume as their basis. But on the other hand there are equally many cases where the facts point the other way. For instance in II, 9/8 the 'Uthmānic **بمجادعون** may be regarded as an attempt to soften the idea of deceiving Allah which is suggested by the alternative reading **بمجدعون**: or **لله** in II, 196/192 may have been set for theological reasons instead of **للهيت**, or the present form of II, 240/241 may be taken as an expansion of the simpler form given in the other Codices. Bergsträsser drew attention to the number of cases where the variant in the Old Codices was merely a synonym for the word in the text but the cases are about evenly balanced for the simpler word being in the 'Uthmānic text or in the variant.

Remembering that we have in our hands only a very small portion of the variants from these Codices, and that what we have consists in the main only of such variants as were not too

¹⁾ *Geschichte des Qorantexts*, pp. 60—96.

unorthodox, we may take the following collections as the base for our further investigation into the earliest stage in the formation of the text of the Qur'ān.

The material which follows is taken from the writer's collections made with a view to a critical text of the Qur'ān. They will of course appear in their place in the apparatus criticus to that text when it appears, but the assembling of them here under the individual names was essential that scholars might be able to deal critically with the evidence of each Codex as a whole. The main sources from which the variants have been drawn are:

Abū Hayyān, *Al-Baḥr al-Muḥīṭ*, 8 vols., Cairo 1328.

Alūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān wa Sab' al-Mathānī*, 30 vols., Cairo, n. d.

Baghawī, *Ma'ālim at-Tanzīl*, 7 vols., Cairo 1332 (On margin of the *Tafsīr al-Khāzin*).

Baiḍāwī, *Anwār at-Tanzīl wa Asrār at-Ta'wīl*, 5 pts., Cairo 1330.

Balawī, *Kitāb Alif Bā'*, 2 vols., Cairo 1287.

Banna', *Ithāf Fuḍalā' al-Bashar fī 'l-Qirā'āt al-Arba'ata 'ashar*, Cairo 1317.

Fakhr ad-Dīn ar-Rāzī, *Mafāṭīḥ al-Ghaib*, 8 vols., Cairo 1327.

Farrā', *Kitāb Ma'ānī al-Qur'ān*, Ms. Stambul, Nuru Osmaniya 459.

Ibn al-Anbārī, *Kitāb al-Inṣāf*, ed. Gotthold Weil, Leiden 1913.

Ibn Hishām, *Mughnī al-Labīb*, 2 pts., Cairo 1347.

" " *Tahdhīb at-Tawāḍīḥ*, 2 pts., Cairo 1329.

Ibn Jinnī, *Nichtkanonische Koranlesarten im Muḥtasab des Ibn Jinnī*, von G. Bergsträsser, München 1933.

Ibn Khālawaih, *Ibn Khālawaih's Sammlung nichtkanonischer Koranlesarten*, herausgegeben von G. Bergsträsser, Stambul 1934.

Ibn Manẓūr, *Lisān al-'Arab*, 20 vols., Cairo 1307.

Ibn Ya'īsh, *Commentary to the Mufaṣṣal*, ed. Jahn, 2 vols., Leipzig 1882.

Khafājī, *Īnāyat al-Qāḍī wa Kifāyat ar-Rāḍī*, 8 vols., Cairo 1283.

Marandī, *Qurrat 'Ain al-Qurrā'*, Ms. Escorial 1337.

Muttaqī al-Hindī, *Kanz al-'Ummāl*, vol. 2, Hyderabad 1312.

Nasafī, *Madārik at-Tanzīl wa Haqā'iq at-Ta'wīl*, 4 vols., Cairo 1333.

Nisābūrī, *Gharā'ib al-Qur'ān* (on the margin of *Tafsīr at-Ṭabarī*).

Qunawī, *Hāshia 'alā l-Baiḍāwī*, 7 vols., Stambul 1285.

- Qurtubī, *Al-Ĵāmi' li Ahkām al-Qur'ān*, 2 vols. (all so far published), Cairo 1935.
- Shawkānī, *Fath al-Qadīr*, 5 vols., Cairo 1349.
- Sībawaih, *Le Livre de Sībawaih*, ed. Derenbourg, 2 vols., Paris 1889.
- Suyūṭī, *Al-Itqān fī 'Ulūm al-Qur'ān*, ed. Sprenger, Calcutta 1857.
- Suyūṭī, *Ad-Durr al-Manthūr fī 't-Tafsīr al-Ma'thūr*, 6 vols., Cairo 1314.
- Suyūṭī, *Al-Muzhir*, 2 vols., Cairo 1282.
- Ṭabarī, *Ĵāmi' al-Bayān fī Tafsīr al-Qur'ān*, 30 vols., Cairo 1330.
- Ṭabarsī, *Majma' al-Bayān fī 'Ulūm al-Qur'ān*, 2 vols., Teheran 1304.
- 'Ukbarī, *Imlā' fī 'l-I'rāb wa 'l-Qirā'āt fī Ĵāmi' al-Qur'ān*, 2 pts., Cairo 1321.
- 'Ukbarī, *I'rāb al-Qirā'āt ash-Shādhḥa*, MS Mingana Islamic Arabic 1649.
- Zamakhsharī, *Al-Kashshāf*, ed. Nassau Lees, Calcutta 1861.

THE OLD CODICES

(a) Primary Codices.

- Codex of Ibn Mas'ūd.
- Codex of Ubai b. Ka'b.
- Codex of 'Alī.
- Codex of Ibn 'Abbās.
- Codex of Abū Mūsā.
- Codex of Ḥafṣa.
- Codex of Anas b. Mālik.
- Codex of 'Umar.
- Codex of Zaid b. Thābit.
- Codex of Ibn az-Zubair.
- Codex of Ibn 'Amr.
- Codex of 'Ā'isha.
- Codex of Sālim.
- Codex of Umm Salama.
- Codex of 'Ubaid b. 'Umair.

CODEX OF IBN MAS'UD † 33

‘Abdallah b. Mas‘ud (sometimes quoted in the sources as ‘Abd Allah and sometimes as Ibn Umm ‘Abd)¹⁾ was a Companion and one of the early Muslims who could boast that he had joined the faith earlier than ‘Umar. As a youth he had herded cattle for ‘Uqba b. Abi Mu‘ait and so was sometimes referred to contemptuously as the Hudhali slave (Tabari, *Annales*, I, 2812). When he became a Muslim he attached himself to the Prophet and became his personal servant. He went on the Hijra to Abyssinia and also to Madina and was present at both Badr and Uhud. It was his boast that he had learned some seventy Sūras directly from the mouth of the Prophet, and tradition has it that he was one of the first to teach Qur‘ān reading (Ibn Sa‘d, III, i, 107). He seems not to have been a great success when tried in an official capacity, but at Kūfa, to which the Caliph sent him, he became famous as a Traditionist and as an authority on the Qur‘ān. Tradition tells that he was one of the four to whom Muḥammad advised his community to turn for instruction in the Qur‘ān²⁾. It was doubtless his close personal contact with the Prophet over so many years that gave such prestige to his opinions on Sunna and Qur‘ān.

We have no information as to when he began to make his Codex. Apparently he began to collect material during the lifetime of the Prophet and worked it up into Codex form when he was established at Kūfa and was looked to as the authority on Qur‘ānic matters. At any rate we find his Codex in use there and followed by the Kūfans before the official Recension was made by ‘Uthmān. When ‘Uthmān sent to Kūfa the official copy of his standard text with orders that all other texts should

be burned, Ibn Mas‘ud refused to give up his copy, being indignant that the text established by a young upstart like Zaid b. Thābit should be given preference to his, since he had been a Muslim while Zaid was still in the loins of an unbeliever¹⁾. There seems to have been considerable difference of opinion in Kūfa over this question of the Codex, some accepting the new text sent by ‘Uthmān, but a great many continuing to hold by the Codex of Ibn Mas‘ud²⁾ which by that time had come to be regarded as the Kūfan text. The strength of the position of his Codex in Kūfa is well illustrated by the number of secondary Codices of which some information has come down to us and which followed the text of Ibn Mas‘ud. It was from its vogue in Kūfa that his Codex came to be favoured by Shī‘a circles, though one is not disposed to accept as genuine all the Shī‘a readings that are attributed to his Codex, nor indeed those found in Sunnī sources in favour of Ahl al-Bait.

It was well known in the early days of Islam that one peculiarity of Ibn Mas‘ud’s Codex was that it did not contain Sūras I, CXIII and CXIV, i.e. the *Fātiḥa*, which is an opening prayer to the book, and the *Mu‘awwidhatānī* with which it ends³⁾. Modern scholarship on quite other grounds holds that these were not originally part of the Qur‘ān but are of the nature of liturgical additions. That Ibn Mas‘ud knew of these passages as used liturgically is evident from the fact that we have preserved to us notes of words in which he differed from the customary way of reading them.

A second peculiarity equally well known was that the order of Sūras in his recension differed considerably from that of ‘Uthmān’s recension. Two lists giving this Sūra order have been preserved to us, which do not, however, entirely agree with one another. The earlier is that given by Ibn an-Nadīm (377)⁴⁾ in the *Fihrist* p. 26 (ed. Flügel) on the authority of Al-Faḍl b. Shadhān († before 280), which runs as follows:

1) Ibn Abi Dāwūd p. 13 ff.

2) Ibn al-Athīr *Kāmil* (ed. Tornberg) III, 86, 87.

3) On them see Nöldeke-Schwally I, 108 ff. The *Fātiḥa* was apparently added to some copies that gave Ibn Mas‘ud’s text. C.f. *Itqān*, 152, 187 and the statement of Ibn an-Nadīm, *Fihrist* 26.

4) This is the date he is said to have finished the *Fihrist*: the date of his death is uncertain.

1) Sources for his life are — Nawawī, *Tahdhīb*, 396 ff; Ibn al-Athīr, *Uṣd al-Ghāba*, III, 256—260; Ibn Hajar, *Iṣāba* II, 890—893; *Tahdhīb* VI, 27, 28; Ibn al-Jazari, *Ṭabaqāt* No. 1914; Ibn Sa‘d II, ii, 104 ff, III, i, 106 ff.

2) خذوا القرآن من أربعة — Nawawī, 372; Bukhārī (ed. Krehl) III, 396.

2, 4, 3, 7, 6, 5, 10¹⁾, 9, 16, 11, 12, 17, 21, 23, 26, 37, 33, 28, 24, 8, 19, 29, 30, 36, 25, 22, 13, 34, 35, 14, 47, 31²⁾, 39, (40 bis 46)³⁾, 40, 43, 41, 46, 45, 44, 48, 57, 59⁴⁾, 32, 50, 65, 49, 67, 64, 63, 62, 61, 72, 71, 58, 60, 66, 55, 53, 51, 52⁵⁾, 54, 69, 56, 68, 79, 70, 74, 73, 83, 80, 76, 75, 77, 78, 81, 82, 88, 87, 92, 89, 85, 84, 96, 90, 93, 94, 86, 100, 107, 101, 98, 91, 95, 104, 105, 106, 102, 97, 103, 110, 108, 109, 111, 112.

The Sūras missing here are 1, 15, 18, 20, 27, 42, 99, 113, 114. That Sūras 1, 113, 114 were omitted in his Codex we have already seen, but as variants from all the others omitted here are found quoted from him the material of which they are composed must have been in his Codex. Indeed they are all to be found in the list of his Sūras given in the *Itqān*. When we examine these missing Sūras we discover that 15 is the last in the *الر* series; 18 comes immediately before the *كيعص* Sūra (19) and is suspected to have had some connection therewith (Gooßsens in *Der Islam* XIII, 211); 20 is the sole *طه* Sūra; 27 is the *طس* Sūra which breaks in between two *طسم* Sūras; 42 is the *حم عسق* Sūra which breaks into the *حم* Sūras, so that one may suspect that there is something behind their omission in the *Fihrist*. Yet in view of the fact that the missing Sūras are in the list in the *Itqān*, and the *Fihrist* itself expressly says that it reckoned 110 Sūras whereas there are only 105 in the list, the probability is that the list as we have it has been defectively written.

The second list is in the *Itqān* of as-Suyūṭī (ed. Calcutta,

¹⁾ In Ṭabarī, *Annales*, I, 2963 the Sūra of Yūnus which is the Tenth Sūra in modern editions is called the Seventh as here. Schwally suggests a misprint in the text of Ṭabarī of *السابعة* for *التاسعة*, but against this see Bauer in *ZDMG*, LXXV, 15.

²⁾ The text reads *القمير* which is the title of Sūra 54, but as this is given later under the title *أقتربت الساعة* we must with Flügel, *Anmerkungen* 14 correct to *لقمان* which, as Schwally notes, is confirmed by the *Itqān*.

³⁾ *الحواميم* means the group of Sūras beginning with *حم* and is here doubtless but an introductory title to the group of six succeeding Sūras.

⁴⁾ This *سبح* which gave Schwally trouble and was also a puzzle to Flügel is clearly but part of the title of Sūra 59. There was a group of Sūras called *المسبحات* viz. Sūras 57, 59, 61, 62, 64 (See Bauer in *ZDMG*, LXXV, 16).

⁵⁾ *Fihrist* says that some gave 52 as coming before 51.

p. 151), quoting from Ibn Ashta a statement going back to Jarir b. 'Abd al-Ḥamīd († 188), who related traditions from al-A'mash and others of Ibn Mas'ūd's school ¹⁾. This list runs:

2, 4, 3, 7, 6, 5, 10, 9, 16, 11, 12, 18, 17, 21, 20, 23, 26, 37, 33, 22, 28, 27, 24, 8, 19, 29, 30, 36, 25, 15, 13, 34, 35, 14, 38, 47, 31, 39, 40, 43, 41, 42, 46, 45, 44, 48, 59, 32, 65, 68, 49, 67, 64, 63, 62, 61, 72, 71, 58, 60, 66, 55, 53, 52, 51, 54, 56, 79, 70, 74, 73, 83, 80, 76, 77, 75, 78, 81, 82, 88, 87, 92, 89, 85, 84, 96, 90, 93, 86, 100, 107, 101, 98, 91, 95, 104, 105, 106, 102, 97, 99, 103, 110, 108, 109, 111, 112, 94.

Here we find missing besides the expected 1, 113, 114, the Sūras 50, 57, 69, for whose omission no reason can be suggested save that they may have dropped out by scribal error. Well known variants are quoted from each of them and they are all in the list in the *Fihrist*. The two lists correspond sufficiently closely for us to supply the missing members of the one from the other, and we may treat them as variants of a common tradition as to the Sūra order in Ibn Mas'ūd's Codex.

The value of this tradition is another matter ²⁾. It is not a priori likely that the arrangement of material in any of the rival Codices would have followed the same combination into Sūras as in the text established for 'Uthmān by Zaid b. Thābit. In the accounts of that official Recension we find bits of material coming in and the Committee considering the most appropriate place to put them, and it is against all probability that the composite Sūras made up of bits of Meccan and bits of Madinan material, of very different date and provenance, would have been fitted in exactly the same way by different collectors. Neither is it likely that the different collectors would have chosen the same titles for the Sūras. The traditions as to the Sūra order, in the case of this and of other of the Old Codices, come from persons who were familiar with the 'Uthmānic Sūra order, but knew that the material was differently disposed in the other

¹⁾ Ibn Ḥajar *Tahdhīb*, II, 75—77.

²⁾ There is a statement in the *Fihrist*, p. 26 from Mḥd b. Ishāq, that there were many Codices in existence purporting to be exemplars of Ibn Mas'ūd's Codex, but no two of them agreed with one another. Ibn an-Nadīm claims to have seen a very old copy in which the *Fātiḥa* was included.

Codices, and so constructed a Sūra list to express the difference¹⁾.

The variant readings which follow are necessarily arranged according to the order of the present official text. Sometimes in the sources the variant is expressly said to come from the Codex of Ibn Mas'ūd. More often it is merely given as a reading (*hary* or *qirā'a*) of Ibn Mas'ūd. Occasionally also readings are given as coming from the Companions of Ibn Mas'ūd, but as these obviously represent the tradition as to his text they are included here. In view of the great importance of the readings of Ibn Mas'ūd and Ubai, all readings from them that survive are included in the lists even where they do not depend on a different consonantal text from that of 'Uthmān. It has also seemed worth while to note the places where they are specially recorded as supporting the *textus receptus*.

¹⁾ An alternative theory is that when the 'Uthmānic text was in general currency the material in Ibn Mas'ūd's Codex was arranged in new copies made thereof under the Sūra headings of the 'Uthmānic text, though not in the same order. It is obvious, of course, that later writers using material from one of these Old Codices would quote it according to Sūra and verse of the 'Uthmānic text.

SŪRA I

- 4/3: مَالِك — He agreed with TR against the alternative reading مَلِك which, however, some gave from him also.
 6/5: أَرْشَدَنَا — إِهْدِنَا.
 7/6: مَنْ — الَّذِينَ. So read also by Zaid b. 'Alī and Ibn az-Zubair.
 7: غَيْرَ — غَيْرِ. So read by 'Alī and Ibn az-Zubair.

SŪRA II

- 2/1: تَنْزِيلٌ — ذَلِكَ, which involves الكتاب.
 7/6: غَشَوَتْ — غَشَوَتْ or some said غَشِيَتْ. Given from Friends of Ibn Mas'ūd.
 9/8: يُخَذِّعُونَ — يُخَذِّعُونَ. So read by Abū Haiwa.
 14/13: إِلَى شِيَاظِهِمْ — إِلَى شِيَاظِهِمْ. So also Ubai.
 17/16: فَلَمَّا أَصَابَتْ — فَلَمَّا أَصَابَتْ.
 18/17: صُمًّا بَكْمًا عُمِيًّا — صُمًّا بَكْمًا عُمِيًّا. So read by Ibn Abī Ṭalhā and Ḥafṣa.
 20/19: يَخْطَفُ — يَخْطَفُ. Thus read by 'Alī.
 كَلَّمَ — كَلَّمَ. Purely orthographic variant.
 مَرُّوا فِيهِ وَمَضُوا فِيهِ — مَرُّوا فِيهِ وَمَضُوا فِيهِ. See also Ubai's reading.
 لَا ذَهَبَ — لَا ذَهَبَ, which makes the following بَاء a zā'ida.
 23/21: أَنْزَلْنَا عَلَى عِبَادِنَا — أَنْزَلْنَا عَلَى عِبَادِنَا.
 24/22: أُعِدَّتْ — أُعِدَّتْ or أُعِدَّتْ.

25/23: مُطَهَّرَاتٍ - مُطَهَّرَةٌ. So read by Zaid b. 'Alī.

26/24: وَبَعُوضَةٌ - مَا بَعُوضَةٌ, but others say he read بَعُوضَةٌ without و.

So read by Ru'ba b. al-'Ajjāj and others.

يُضِلُّ بِكَ كَثِيرٌ وَيُهْدِي بِكَ كَثِيرٌ - يُضِلُّ بِكَ كَثِيرًا وَيُهْدِي بِكَ كَثِيرًا. So Zaid b. 'Alī and Ubai.

مَا يَضِلُّ بِكَ إِلَّا الْفَاسِقُونَ - مَا يَضِلُّ بِكَ إِلَّا الْفَاسِقِينَ.

31/29: عَرَضَهُنَّ - عَرَضَهُمْ. See also Ubai's reading.

32/30: مَا أَعْلَمْنَا - مَا أَعْلَمْنَا. See also Ubai.

36/34: فَوَسَّوَسَ لَهُمَا - فَأَزَلَّهُمَا. So read also by al-A'mash.

40/38: بَعَهْدِي - بَعَهْدِي. So read by Ṭalḥa b. Muṣarrif.

أَذْكُرُوا - أَذْكُرُوا.

42/39: تَكْتُمُونَ - تَكْتُمُوا.

46/43: يَطْنُونَ - يَطْنُونَ.

48/45: لَا يُؤْخَذُ - لَا يُقْبَلُ.

49/46: يَفْتُلُونَ - يَذْبَحُونَ.

51/48: اتَّخَذْتُمْ - اتَّخَذْتُمْ with Idghām.

60/57: تَعْنُوا - تَعْنُوا.

61/58: فَنَاءِهَا - فَنَاءِهَا. So Qatāda, Ibn Watthāb and others.

ثَوْرَهَا - ثَوْرَهَا. As read by 'Alqama and Ibn 'Abbās.

وَصَرَ - وَصَرَ. So Ubai, al-A'mash and al-Ḥasan. It was also

written thus in some of the 'Uthmānic Codices.

63/60: وَتَذْكُرُوا - وَتَذْكُرُوا or some said وَتَذْكُرُوا.

68/64: سَلْ - أَدْعُ.

70/65: الْبَاقِرَ - الْبَاقِرَ. So read by Ubai, 'Ikrima and Yaḥyā b. Ya'mar.

مُتَشَابِهٌ or يَشَابَهُ or تَشَابَهُ which latter was the reading of al-Ḥasan and al-A'mash.

72/67: فَتَدَارَاتُمْ - فَتَدَارَاتُمْ. Read thus by Abū Ḥaiwa.

74/69: قَسَتْ - قَسَا. So read by Ubai and Zaid b. 'Alī.

قَسَاوَةً - قَسَاوَةً. So also Zaid b. 'Alī.

83/77: يَعْبُدُونَ or يَعْبُدُوا or يَعْبُدُوا - يَعْبُدُونَ.

حَسَنًا - حَسَنًا, supporting the reading of Ḥamza, al-Kisā'i and Ya'qūb.

تَوَلَّوْا عَنْهُ (P). Al-A'mash.

قَلِيلٌ - قَلِيلٌ, a reading which some gave from Abū 'Amr also.

85/79: طَوَيْفًا - فَرِيْقًا.

وَأِنْ يُؤْخَذُوا تَفْدُوهُمْ - وَأِنْ يَأْتُوْكُمْ أَسْرَى تَفْدُوهُمْ. So read also by Al-A'mash.

مَنْ فَعَلَ - مَنْ يَفْعَلُ.

87/81: أَفَكَلَّ مَا - أَفَكَلَّهَا. Purely orthographical variant.

89/83: مُصَدِّقًا - مُصَدِّقًا. So given in Ubai's Codex.

96/90: بِيْئَرِهِ - بِيْئَرِهِ.

100/94: نَقَضَهُ - نَبَذَهُ.

عَوَّهْدُوا - عَوَّهْدُوا. So read also by al-Ḥasan.

101/95: مُصَدِّقًا - مُصَدِّقًا. Thus also Ibn Abī 'Abla.

102/96: هُمَا بِيْضَارَيْنِ - هُمَا بِيْضَارَيْنِ.

104/98: أَرْعُونَا or some said رَاعُونَا - رَاعُونَا.

105/99: وَلَا الْهَشْرِكُونَ - وَلَا الْهَشْرِكِينَ. So read by Abū'l-'Āliya and al-A'mash also.

106/100: مَا نُنْسِكُ مِنْ - مَا نُنْسَخُ مِنْ آيَةٍ أَوْ نُنْسِهَا أُنْزِلَتْ بِحُجْرٍ مِنْهَا أَوْ مِثْلَهَا آيَةٍ أَوْ نُنْسَخُهَا بِحُجْرٍ مِنْهَا.

108/102: سَأَلَ - سَأَلَ, making Mūsā the one who asked.

111/105: يَهُودِيًّا أَوْ نَصْرَانِيًّا. Some say that he here read يَهُودِيًّا or نَصْرَانِيًّا as Ubai.

114/108: خَائِفِينَ - خَائِفِينَ. (Ibn Khālawaih 155 wrongly gives it as حَنَّاءَ).

- 119/113: وَلَنْ تُسْأَلَ - وَلَا تُسْأَلُ.
 123/117: لَا تُغْنِي - لَا تُغْزِي.
 124/118: الظَّالِمُونَ - الظَّالِمِينَ.
 127/121: يَقُولَانِ رَبَّنَا - رَبَّنَا.
 128/122: أَرَاهُمْ مَنَاسِكَهُمْ وَتُبَّ عَلَيْهِمْ - أَرَانَا مَنَاسِكَنَا وَتُبَّ عَلَيْنَا.
 132/126: أَوْصَى - He agrees with the Ḥafṣ text against the of the Syrian and Madīnan Codices.
 137/131: بِمَا - بِبَيْتِ مَا. As read also by Ibn ʿAbbās.
 139/133: أَنَحْجُونَا - أَنَحْجُونَنَا. So read by Ibn Muḥaiṣin and Abū-Sammāl.
 144/139: شَطْرَهُ - قِبَلَهُ (?) see Ubai's reading here.
 148/143: وَلِكُلِّ جَعَلْنَا قِبْلَةً يَرْضَوْنَهَا - وَلِكُلِّ وَجْهَةٌ هُوَ مَوْلَاهَا. Maṣṣūr from Ibn Masʿūd.
 149/144: فَوَالِ - فَوَالِ.
 150/145: حَيْثُ مَا - أَيْنَمَا.
 158/153: أَنْ لَا - أَنْ لَا. Similarly in Ubai's Codex.
 159/154: يَنْظُرُونَ - يَنْظُرُونَ. So Ubai, Ibn ʿAbbās and Mujāhid.
 162/157: يَنْظُرُونَ - يَنْظُرُونَ.
 177/172: لَيْسَ الْبِرُّ - لَيْسَ الْبِرُّ, as read by all save the Kūfans. Al-Aʿmash, however, said that Ibn Masʿūd read لَا تَحْسِبَنَّ الْبِرَّ and Ibn Abī Dāwūd gives it as لَا تَحْسِبَنَّ أَنْ الْبِرَّ.
 177/172: لَيْسَ الْبِرُّ - لَيْسَ الْبِرُّ. As read also by Ubai.
 177/172: لَيْسَ الْبِرُّ - لَيْسَ الْبِرُّ.
 177/172: لَيْسَ الْبِرُّ - لَيْسَ الْبِرُّ.

- 178/173: الْقَصَصُ - الْقَصَصُ. So Ubai.
 178/173: الْقَصَصُ - الْقَصَصُ. So Abū'l-ʿĀliya.
 184/180: أَيَّامٌ مَعْدُودَاتٌ - أَيَّامًا مَعْدُودَاتٍ. So Ibn Dharr read.
 184/180: أُخْرَى - أُخْرَى.
 184/180: تَطَوَّعَ يَخِيرُ - تَطَوَّعَ خَيْرًا.
 187/183: الرُّفُوتُ - الرُّفُوتُ.
 191/187: وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يَقْتُلُوَكُمْ فِيهِ فَإِنْ قَتَلْتُمْ - وَلَا تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يَقْتُلُوَكُمْ فِيهِ فَإِنْ قَتَلْتُمْ, which was the reading of Ḥamza and al-Kisā'i.
 196/192: أَفِيْمُوا - أَفِيْمُوا. So read by ʿAlī and ʿAlqama.
 196/192: وَالْعَمْرَةَ إِلَى الْبَيْتِ - وَالْعَمْرَةَ لِلَّهِ. Similarly ʿAlī read لِلْبَيْتِ which some gave from Ibn Masʿūd.
 197/193: فَلَا رُفُوتَ وَلَا فُسُوقَ وَلَا جِدَالَ - فَلَا رَفَتْ وَلَا فُسُوقَ وَلَا جِدَالَ. وَخَيْرُ الزَّادِ التَّقْوَى - فَإِنْ خَيْرُ الزَّادِ التَّقْوَى.
 198/194: مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ - مِنْ رَبِّكُمْ. Abū ʿUbaid said he added and Ibn Abī Dāwūd says he read لَا جَنَاحَ عَلَيْكُمْ أَنْ تَتَّبِعُوا فُضْلًا مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ فَاذْبَعُوا حَيْثُ.
 202/198: نَصِيبٌ مِمَّا كَسَبُوا - نَصِيبٌ مِمَّا كَسَبُوا. So read by al-Aʿmash also.
 203/199: لِمَنْ أَتَقَى اللَّهَ - لِمَنْ أَتَقَى.
 204/200: وَيَشْهَدُ اللَّهُ - وَيَشْهَدُ اللَّهُ, as the reading of Ubai.
 210/206: ظِلَالٍ - ظُلِّلٍ. As Qatāda, Abū Jaʿfar and aḍ-Ḍaḥḥāk. Ibn Abī Dāwūd, however, says he read as Ubai أَنْ يَأْتِيَهُمُ اللَّهُ وَالْمَلَائِكَةُ فِي ظُلَلٍ مِنَ الْغَمَامِ.

- قَضَاءُ الْأَمْرِ - قُضِيَ الْأَمْرُ. i.e. with *idāfa*. So Ubai.
- 212/208: زَيْنَتْ - زَيْنَ. As Ibn Abī 'Abla. See also Ubai's reading.
- 213/209: أُمَّةٌ وَاحِدَةٌ فَاخْتَلَفُوا - أُمَّةٌ وَاحِدَةٌ. Likewise Ubai.
- على الإسلام. Tabarī adds عَنْهُ مِنَ اتَّحَقَّ - فِيهِ مِنَ اتَّحَقَّ.
- 214/210: وَزُلْزِلُوا فَزُلْزِلُوا (وَيَقُولُ حَقِيقَةُ الرَّسُولِ - وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ: وَزُلْزِلُوا ثُمَّ زُلْزِلُوا وَيَقُولُ others.
- 217/214: عَنْ قَتَالٍ - قَتَالَ. So read also by al-A'mash.
- 219/216: كَبِيرٌ - كَبِيرٌ, which was the reading of Ḥamza and al-Kisā'ī.
- أَكْبَرُ - أَكْبَرُ. Note Ubai's reading.
- 222: يَنْطَهَرْنَ - يَطْهَرْنَ. So Ubai.
- 226: يُولُونَ - أَلُوا. Note Ubai's variant here.
- فَأَلُوا فِيهِنَّ - فَأَلُوا. See also Ubai.
- 228: بَرَدْنَيْنِ - بَرَدْنَيْنِ. Which was Ubai's reading also.
- 229: نَخَافُوا - نَخَافُوا. Some, however, said he read أَنْ نَخَافُوا.
- لَا يُقِيمُوا حُقُوقَ.
- 233: يُكَبِّلُ الرِّضَاعَةَ - يُتِمُّ الرِّضَاعَةَ. As Ibn 'Abbās.
- تَضَارَّرَ - تَضَارَّرَ. So read by 'Umar, al-Ḥasan and Abān b. 'Uthmān.
- وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ - وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ.
- 236/237: مَنْ قَبْلَ أَنْ تُجَامِعُوهُنَّ - مَا لَمْ تَمْسُوهُنَّ.
- 237/238: تُجَامِعُوهُنَّ - تَمْسُوهُنَّ.
- 238/239: وَعَلَى الصَّلَاةِ - وَالصَّلَاةِ.
- 240/241: كُتِبَ - وَالَّذِينَ يَتَّقُونَ مِنْكُمْ وَيَذَرُونَ أَرْوَاجًا وَصِيَّةً لِأَرْوَاجِهِمْ.
- عَلَيْكُمْ الْوَصِيَّةُ لِأَرْوَاجِكُمْ. See also Ubai.
- 241/242: لِلْمُطَلَّقاتِ - لِلْمُطَلَّقاتِ. As Ubai.
- 249/250: إِلَّا قَلِيلٌ - إِلَّا قَلِيلٌ, which was the reading of Ubai and al-A'mash.

- 253/254: مِنْ بَعْدِهِمْ - مِنْ بَعْدِهِمْ, as 'Amr b. 'Ubaid. A purely orthographic variant.
- 255/256: الْقِيَامُ - الْقِيَامُ. It was the reading of 'Umar and 'Alqama.
- السَّمَوَاتِ وَالْأَرْضِ وَسِعَ كُرْسِيُّهُ - وَسِعَ كُرْسِيُّهُ which involves
- 257/259: الطَّوَاغِيتُ - الطَّوَاغِيتُ. So read also by al-Ḥasan.
- 259/261: وَهَذَا شَرَابُكَ لَمْ يَنْسَ - وَشَرَابُكَ لَمْ يَنْسَ though some say
- وَهَذَا طَعَامُكَ وَشَرَابُكَ لَمْ يَنْسَ, and others that he read as Ubai here.
- فَقِيلَ أَعْلَمَ - قَالَ أَعْلَمَ, as Ubai and al-A'mash.
- 260/262: قَالَ فَخُذْ قِيلَ فَخُذْ instead of قِيلَ أَوْلَمْ - قَالَ أَوْلَمْ.
- فَصَرُّهُمْ - فَصَرُّهُمْ, which was the reading of Ḥamza, Ya'qūb, al-A'mash and Abū Ja'far.
- 266/268: عَنِيبٌ - أَعْنَابٌ. So read by Ya'qūb.
- 267/269: تَأَمَّمُوا - تَتِمَّمُوا.
- 267/270: تَغْمِضُوا - تَغْمِضُوا. So read by 'Aṣim al-Jaḥḍarī.
- 271/273: فَنَعِمَ مَا - فَنَعِمَ مَا.
- وَيَكْفُرُ - وَيَكْفُرُ without و.
- 275/276: لَا يَقُومُونَ يَوْمَ الْقِيَامَةِ - لَا يَقُومُونَ, though some place the addition يوم القيامة after the word الْمَسَّ.
- 279: فَأَقْبَنُوا - فَأَذْنُوا. So read also by al-Ḥasan.
- 280: دَا - دَا, as in the Codices of Ubai and 'Uthmān.
- فَنَظَرُوهُ - فَنَظَرُوهُ. Though some say the reading was فَنَظَرُوهُ.
- مَيْسُورُهُ - مَيْسُورُهُ.
- تَتَصَدَّقُوا - تَتَصَدَّقُوا.
- 281: تُرْجَعُونَ - تُرْجَعُونَ.
- 282: فَتَذَكَّرَهَا الْآخَرَى - فَتَذَكَّرَ إِحْدَاهُمَا الْآخَرَى.

بُضَارُ, the reading of 'Umar, and ad-Dahhāk, but some said he read بَضْرُ.

283: فَإِنْ كُنْتُمْ عَلَى سَنِي فَلَمْ - وَإِنْ كُنْتُمْ عَلَى سَنِي وَلَمْ.

كُنْتُمْ (a plural form).

284: يَعْدِبُ, as the reading of al-A'mash, so يَغْفِرُ - يَغْفِرُ.

285: وَآمَنَ الْمُؤْمِنُونَ - وَالْمُؤْمِنُونَ, so read by 'Alī.

كِتَابِهِ وَرِثَتِهِ وَرُسُلِهِ - كُنْهِ وَرُسُلِهِ.

تَفَرَّقَ, though others say he read تَفَرَّقَ as did

Abū Razīn.

SŪRA III

2/1: الْقِيَوْمُ as in II, 255/256.

3/2: أَنْزَلَ - نَزَلَ.

7/5: وَإِنْ تَأْوِيلُهُ إِلَّا عِنْدَ اللَّهِ - وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ or others say وإن حقيقة تأويله إلا عند الله.

13/11: يَرْوَنَّهُمْ - يَرْوَنَّهُمْ, as read by 'Ikrima, Ṭalḥa and others.

18/16: شَهِدَ اللَّهُ - شَهِدَ اللَّهُ, as Ubai, Ibn as-Samaifa and al-Jahdārī.

أَنْ لَا - أَنَّهُ لَا.

الْقَائِمُ - فَأَمَّا.

19/17: الْخَنِيفَةِ - الْإِسْلَامِ. See also Ubai's reading here.

21/20: فَاتْلُوا الَّذِينَ - يَفْتُلُونَ الَّذِينَ. So read by al-A'mash. See also Ubai's reading.

30/28: وَدَّتْ - تَوَدَّتْ. So read by Ibn Abī 'Abla.

33/30: هَالِ مُحَدِّثٍ - هَالِ عِمْرَانٍ, a reading also given from the Imāms of Ahl al-Bait.

37/32: كَلَّ مَا - كَلَّمَا a purely orthographic variant.

فَنَادَاهُ جِبْرِيلُ - فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْحَرَابِ: 39/33. It is to be noted that Ibn 'Abbās and some of the

Seven read فَنَادَاهُ. Some said he read يُبَشِّرُكَ for يُبَشِّرُكَ in v. 34.

42/37: قَالَتْ - قَالَ. So read by 'Abdallāh b. 'Umar.

43/38: وَارْكَبِي فِي السَّاجِدِينَ - وَاسْجُدِي وَارْكَبِي مَعَ الرَّاكِعِينَ.

45/40: لِيُبَشِّرَكَ - لِيُبَشِّرَكَ. Cf. v. 33.

وَإِذْ قَالَتْ (perhaps وَقَالَ as in v. 37).

48/43: وَاعْلَمَهُ - وَاعْلَمَهُ. So Ḥamza and al-Kisā'i.

49/43: لَآيَةٍ for لَآيَاتٍ, likewise بَيِّنَاتٍ - بَيِّنَاتٍ.

فَأَنْفَخُهَا - فَأَنْفَخُ فِيهِ, though some thought this was the reading of Ubai.

فَيَكُونُ - فَيَكُونُ. So read also by Ṭalḥa b. Muṣarrif.

50/44: وَرَجَعْتُمْ بَابَاتٍ مِنْ - وَرَجَعْتُمْ بَابَاتٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا رَبَّكُمْ فَاتَّقُوا اللَّهَ لَمْ يَجْعَلْ لَكُمْ مِنْ آيَاتٍ وَأَطِيعُوا رَبَّكُمْ فَاتَّقُوا اللَّهَ. أَدْعُوكُمْ إِلَيْهِ.

فَأَمَّا - وَأَمَّا.

فَأَوْفِيهِمْ - فَيُؤْتِيهِمْ. So Ubai and Zaid b. 'Alī.

64/57: سَوَاءٌ - عَدْلٌ.

73/66: إِنْ يُؤْتَى - إِنْ يُؤْتَى. So Ṭalḥa and al-Jahdārī.

عِنْدَ اللَّهِ - يَدِ اللَّهِ.

74/67: يَخْتَصُّ - يَخْتَصُّ.

75/68: تَمِيمَةً - تَمِيمَةً. So Ibn Waththāb and al-Ashhab in what was said to be Tamīm dialect. See also Ubai's reading.

(أَوْفَى) (i.e. from يُوَفِّيهِ) - (bis) يُوَدِّهِ.

وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ. Omitted in his Codex.

79/73: تَدْرُسُونَ - تَدْرُسُونَ. So Ibn 'Abbās and Ṭalḥa.

- 80/74: وَلَنْ يَأْمُرَكُمْ - وَلَا يَأْمُرُكُمْ.
- 81/75: الَّذِينَ أُوتُوا الْكِتَابَ - النَّبِيِّينَ. So Ubai and Mujāhid.
مُصَدِّقًا - مُصَدِّقٍ, as in II, 95.
- 91/85: كَو - وَلَوْ. So read by Ubai and Ibn Abī 'Abla
- 92/86: بَعْضَ مَا - مِمَّا.
- 101/96: يَتْلَى - تَتْلَى. So al-Ḥasan and al-A'mash.
- 104/100: وَلَيَكُنْ - وَلَتَكُنْ. So read by Abū Nahik and Abū'l-Mutawakkil.
- الْمُنْكَرِ وَيَسْتَعِينُونَ بِأَلْوِ عَلَى مَا أَصَابَهُمْ وَأُولَئِكَ - الْمُنْكَرِ وَأُولَئِكَ.
So 'Uthmān and Ibn az-Zubair.
- 105/101: جَاءَهُمْ - جَاءَهُم.
- 111/107: يُنْصَرُونَ - يُنْصَرُوا. So Ubai and Zaid b. 'Alī.
- 118/114: بَنَّا - بَنَتْ.
- 120/116: يُصَبِّحُكُمْ فَرَحٌ - تَهْنِئَتُكُمْ. cf. v. 166.
- 121/117: تَبَوَّءَ الْمُؤْمِنِينَ - تَبَوَّءَ الْمُؤْمِنِينَ.
- 122/118: وَلِيَهُمَا - وَلِيَهُمَا.
- 133/127: وَسَارِعُوا - وَسَارِعُوا. Likewise Ubai.
- 144/138: رُسُلٌ - الرُّسُلُ. So read by Ḥiṭṭān b. 'Abdallāh, and Ibn 'Abbās.
- 146/140: قَتَلَ - قَتَلَ. The reading of Ibn Kathīr and Nāfi'. But some said he read قَتَلَ as Ṭalḥa. See also the reading of Ubai and Ibn 'Abbās.
- رُسُلُونَ - رُسُلُونَ. So 'Alī, Ibn 'Abbās, al-Ḥasan and others.
- 156/150: بِصِيرٍ بِمَا تَعْمَلُونَ - بِمَا تَعْمَلُونَ بِصِيرٍ.
- 161/155: يَغْلٌ - يَغْلٌ, which was the reading of Nāfi', Ibn 'Āmir, Ḥamza, al-Kisā'i and Ya'qūb.
- 169/163: فَاتْلُوا - فَاتْلُوا. So read also by Ubai.

- 171/165: وَأَلَّهُ - وَأَنَّ اللَّهَ.
- 172/166: الْقَرْحُ - الْقَرْحُ. So Mu'adh and Ibn Abī Lailā.
- 175/169: يُخَوِّفُكُمْ - يُخَوِّفُكُمْ أَوْلِيَاءَهُ. So Ibn 'Abbās, 'Ikrima, and 'Aṭā'.
- See also Ubai's reading here.
- 181/177: سَيَكْتُبُ - سَنَكْتُبُ. So read by al-Ḥasan.
- يَقُولُونَ - قَالُوا. So Ṭalḥa b. Muṣarrif.
- يُقَالُ لَهُمْ and some said يُقَالُ لَهُمْ, though some said يُقَالُ - نَقُولُ.
- 187/184: وَإِذْ أَخَذَ رَبُّكُمْ مِنْ - وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ: though some said that instead of الَّذِينَ أُوتُوا الْكِتَابَ he read النَّبِيِّينَ.
- لَتَسْمِعُنَّهُ - لَتَسْمِعُنَّهُ.
- 188/185: فَبَنَ إِلَى فَاحِشَةٍ فَعَلَيْهِ - بِمَا أَتَوْا.
- فَلَا تُحْسِبُهُمْ: omitted in his Codex.

SURA IV

- 1: تَسَاءَلُونَ - تَسَاءَلُونَ. So read also by al-A'mash.
- وَبِالْأَرْحَامِ - وَالْأَرْحَامِ. So al-A'mash.
- 6/5: أَحْسَنُكُمْ - أَحْسَنُكُمْ or some said أَحْسَنُكُمْ and others أَحْسَنُكُمْ (though these doubtful.)
- رُشْدًا - رُشْدًا. So as-Sulamī and 'Isā ath-Thaqafī.
- 9/10: ضَعُفًا - ضَعُفًا. So read by 'Alī. Others say he read ضَعُفًا.
- See also Ubai's reading here.
- 10/11: He read this verse وَمَنْ يَأْكُلْ أَمْوَالَ الْيَتَامَى ظُلْمًا فَإِنَّمَا يَأْكُلْ فِي بَطْنِهِ نَارًا وَسَوْفَ يُصْلَى سَعِيرًا.
- 15/19: الْفَحْشَةَ - الْفَحْشَةَ.
- 16/20: وَالَّذِينَ يَفْعَلُونَ - وَالَّذِينَ يَفْعَلُونَ يَأْتِيهَا.
- 19/23: وَلَا أَنْ تَعْضُلُوهُمْ - وَلَا تَعْضُلُوهُمْ.

أَنْ يَفْحَشْنَ - أَنْ يَأْتِينَ بِفَحْشَةٍ. Involving the omission of ^{مُسَدِّدَةً}. See also Ubai's reading here.

20/24: قِنْطَارًا مِنْ ذَهَبٍ - قِنْطَارًا.

23/27: اللّٰى - الّٰى.

وَرَبَّيْكُمْ الّٰى فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ الّٰى دَخَلْتُمْ فِيهِنَّ
وَرَبَّائِكُمُ الّٰى دَخَلْتُمْ بِأَهْلِهِنَّ.

24/28: وَالْمُحْصَنَاتُ - He agreed with TR against the alternative
وَالْمُحْصَنَاتُ.

وَأَحِلَّ لَكُمْ - وَأَحِلَّ لَكُمْ.

وَمِنْهُمْ إِلَى أَجَلٍ مُّسَمًّى - مِنْهُمْ. So Ubai and Ibn 'Abbās.

25/30: أَحْصَنَ - أَحْصَنَ. The reading of Ḥamza, al-Kisā'i, Khalaf
and al-Ḥasan.

34/38: فَالْصَّالِحَاتُ قَنَاطُتٌ حَافِظَاتُ الْغَيْبِ - فَالْصَّالِحَاتُ قَنَاطُتٌ حَافِظَاتُ الْغَيْبِ. So Ṭalḥa.

فَأَصْلَحُوا إِلَيْهِنَّ وَالَّتِي - اللَّهُ وَالَّتِي.

الْمَضْجَعِ - الْمَضْجَعِ. So ash-Sha'bi and an-Nakha'i. See
also Ubai's reading.

37/41: بِالْبُخْلِ - بِالْبُخْلِ supporting the reading of Ḥamza and
al-Kisā'i.

40/44: نَهْلَةً - ذَرَّةً.

43/46: سَكْرَى - سَكْرَى. So Sa'īd b. Jubair and al-A'mash. See
also Ubai's reading.

مِنْ غَيْطٍ - مِنْ الْغَيْطِ. So az-Zuhri. Some say he read

نِسَاءَكُمْ - النِّسَاءَ.

فَأَمُوا - فَمَيَّمُوا.

46/48: وَمِنَ الَّذِينَ - مِنَ الَّذِينَ.

53/56: فَإِنْ لَا يُؤْتُوا - فَإِذَا لَا يُؤْتُونَ. As Ibn 'Abbās, though some
said he read يَأْتُونَ.

55/58: صَدَّ - صَدَّ (Pass.). So read also by Ibn 'Abbās, Ṭkrima,
and al-Jahdārī. See also Ubai's reading here.

56/59: كُلِّ مَا - كُلِّمَا. A purely orthographic variant.

57/60: سَيَدْخُلُهُمْ - سَيَدْخُلُهُمْ. So Ibn Waththāb and an-Nakha'i.

59/62: وَإِلَى الرَّسُولِ - وَإِلَى الرَّسُولِ.

60/63: يَهَا - يَهَا. So read by 'Abbās b. al-Faḍl.

66/69: قَلِيلًا - قَلِيلًا as in the Codices of Anas, Ubai and that of
Damascus.

74/76: فَسَنُورِيهِ - فَسَنُورِيهِ.

75/77: أَخْرَجْنَا مِنَ الْقَرْيَةِ الَّتِي - أَخْرَجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلَهَا
كَانَتْ ظَالِمَةً.

79/81: وَإِنَّا كَتَبْنَاهَا عَلَيْكَ وَإَرْسَلْنَاكَ - وَإَرْسَلْنَاكَ as Ubai, but others
said وَإِنَّا قَضَيْنَاهَا عَلَيْكَ وَإِنَّا قَدَرْنَاهَا عَلَيْكَ and yet others
وَأَرْسَلْنَاكَ which was given as the reading of Ibn 'Abbās.

81/83: بَيْتٌ مُّبِينٌ مِنْهُمْ (يا محمد) - بَيْتٌ طَائِفَةٌ مِنْهُمْ.

84/86: مِنْ بَأْسٍ - بَأْسٍ.

يَكْفَى - يَكْفَى. So Ubai and Zaid b. 'Alī.

88/90: رَكْعَتُهُمْ - رَكْعَتُهُمْ or some said رَكْعَتُهُمْ. See also the reading
of Ubai.

91/93: رُكُوسًا - رُكُوسًا or some said رُكُوسًا.

92/94: وَمَا يَكُونُ - وَمَا كَانَ.

يَتَصَدَّقُوا - يَتَصَدَّقُوا. So Ubai.

مُتَّاعَاتٍ - مُتَّاعَاتٍ. Likewise Ubai.

94/96: مُؤْمِنًا - مُؤْمِنًا. So Ibn 'Abbās and Mḥd b. 'Alī (i. e. Mḥd
b. al-Ḥanafiyya).

عَبْدَ الطَّاغُوتِ : others : وَعَبَدَتِ الطَّاغُوتُ

- 64/69: بُسْطَانٍ - بُسْطَانٍ (which some wrote بُسْطَانٍ) or بُسْطَانٍ or بُسْطَانٍ.
 بُسْطَانٍ a purely orthographic variant.
 67/71: مِنْ رَبِّكَ إِنَّ عَلَيْنَا مِثْلَ الْبُتَيْنِ - مِنْ رَبِّكَ, a Shī'a reading.
 69/73: يَا أَيُّهَا - إِنَّ. So Ubai.
 وَالصَّابِقِينَ - وَالصَّابِقِينَ. So Ubai and others. It does not fit, however, with يَا أَيُّهَا.
 70/74: كُلِّ مَا - كُلِّمَا a purely orthographic variant.
 79/82: يَنْتَهُونَ - يَنْتَهُونَ. So Ubai and Zaid b. 'Alī.
 89/91: عَفَدْتُ الْإِيمَانَ - عَفَدْتُ الْإِيمَانَ. So Abū 'l-Āliya and Ibn Waththāb.
 أَيَّامٍ مُتَنَابِعَاتٍ - أَيَّامٍ. So Ubai.
 95/96: فَعَجَزَاهُ مِثْلُ - فَعَجَزَاهُ مِثْلُ.
 107/106: الْأَوَّلِينَ - الْأَوَّلِينَ. So Ibn 'Abbās. It was the reading of Hamza and Ya'qūb. See also the reading of Ubai.
 114: تَكُنْ - تَكُنْ. So read by al-A'mash.
 115: قَالَ سَأُنْزِلُهَا - قَالَ اللَّهُ إِنِّي مُنْزِلُهَا.
 118: فَعَبَادُكَ - فَعَبَادُكَ.
 الْعَزِيزُ الْغَفُورُ - الْعَزِيزُ الْغَفُورُ or others say الْعَزِيزُ الْغَفُورُ.

SURA VI

- 16: يُصْرِفُ اللَّهُ - يُصْرِفُ. So Ubai.
 19: وَإِنِّي - وَإِنِّي.
 23: ثُمَّ لَمْ تَكُنْ فَتَنْهُمْ - وَمَا كَانَ فَتَنْهُمْ as Ubai and al-A'mash.
 Others, however, say he read ثُمَّ مَا كَانَ.
 25: وَفَرَا - وَفَرَا. So read by Ṭalḥa b. Muṣarrif.

- 27: فَلَا تُكْذِبْ - وَلَا تُكْذِبْ. So Mu'adh and Zaid b. 'Alī. Some said that he added أَبَدًا like Ubai.
 50: مَلِكٌ - مَلِكٌ. So Sa'īd b. Jubair, 'Ikrima and al-Jahḍarī.
 52: بِالْعُدُوِّ - بِالْعُدُوِّ. So Abū 'l-Āliya.
 56: ضَلَلْتُ - ضَلَلْتُ which was the reading of Qatāda, Ṭalḥa and Abū 'l-Āliya.
 57: يَقْضِي بِالْحَقِّ - يَقْضِي الْحَقَّ. So Ubai and an-Nakha'ī.
 اسْرِعْ - خَيْرٌ.
 61: يَتَوَفَّاهُ - تَوَفَّاهُ. So read by al-A'mash.
 63: خَفِيفَةٌ - خَفِيفَةٌ. So Zaid b. 'Alī and Abū 'l-Mutawakkil.
 71/70: نَزَلْتُ - نَزَلْتُ.
 اسْتَهْوَاهُ الشَّيْطَانُ - اسْتَهْوَاهُ الشَّيْطَانُ. So Ubai and others.
 أَتَيْنَا - أَتَيْنَا, as Ibn 'Abbās, though some say he read أَتَيْنَا.
 93: يَقُولُونَ أَخْرِجُوا - أَخْرِجُوا.
 الْهَوَانِ - الْهَوَانِ. Which was the reading of 'Ikrima also.
 94: شُرَكَاءُ كُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ - شُرَكَاءُ كُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ.
 أَنَّهُمْ لَكُمْ شُرَكَاءُ.
 95: تَقَطَّعَ مَا بَيْنَكُمْ - تَقَطَّعَ بَيْنَكُمْ. So al-A'mash and Mujāhid.
 95: فَلَنُحِبُّ الْحَبَّ - فَلَنُحِبُّ الْحَبَّ. So read by al-A'mash.
 99: يُخْرِجُ مِنْهُ حَبًّا - يُخْرِجُ مِنْهُ حَبًّا, the reading also of al-A'mash.
 جَنَّاتٍ - جَنَّاتٍ. As 'Alī, al-A'mash and others.
 أَنْظُرُوا - أَنْظُرُوا. So Ubai.
 100: وَجَعَلُوا لِلَّهِ شُرَكَاءَ مِنَ الْإِنِّ - وَجَعَلُوا لِلَّهِ شُرَكَاءَ مِنَ الْإِنِّ وَخَلَقَهُمْ وَهُوَ خَلَقَهُمْ.
 105: وَلِيَقُولُوا - وَلِيَقُولُوا with omission of و.
 دَرَسَتْ - دَرَسَتْ, but some said دَرَسَتْ and others دَرَسَتْ.
 لَيْسِيْنَهُ - لَيْسِيْنَهُ.

- وَمَا يُشْعِرُهُمْ إِذَا جَاءَهُمْ - وَمَا يُشْعِرُكُمْ أَنَّهُ إِذَا جَاءَتْ لَا يُؤْمِنُونَ: 109.
أَنَّهُمْ لَا يُؤْمِنُونَ.
- 111: قِيلًا - قِيلًا. So read by Ubai and Ṭalḥa b. Muṣarrif.
- 125: يَصْعَدُ - يَصْعَدُ. So Ṭalḥa and Abū Nahik. See also Ubai's reading.
- 136/137: لِيُشْرَكَائِهِمْ - لِيُشْرَكَائِنَا.
- 138/139: حَرْجٌ - حَرْجٌ. So read by Ubai, Ibn 'Abbās and others.
- 139/140: خَالِصٌ - خَالِصَةٌ. So Ibn 'Abbās and al-A'mash. Others said خَالِصَةٌ as was also given from Ibn 'Abbās and al-A'mash.
فِيهَا سَوَاءٌ - فِيهِ شُرَكَاءُ.
- 145/146: طَعِمَهُ - يَطْعُمُهُ. So Ubai. Some friends of Ibn Mas'ūd read نَطَعِمُهُ, as did 'Ā'isha.
أَهْلٌ بِهِ لِيُغَيِّرَ اللَّهُ - أَهْلٌ لِيُغَيِّرَ اللَّهُ بِهِ.
- 148/149: وَلَوْ شَاءَ - لَوْ شَاءَ.
- 153/154: وَهَذَا صِرَاطُ رَبِّكُمْ - وَأَنَّ هَذَا صِرَاطِي, though some said وَهَذَا صِرَاطِي. See Ubai.
- 154/155: الَّذِينَ أَحْسَنُوا - الَّذِينَ أَحْسَنَ. See also Ubai's reading.
- 158/159: بَعْضُ آيَاتِ (bis) - آيَةٍ. So read by Ubai and Ja'far b. Muḥammad.
- 159/160: فَرَقُوا. He supported Ḥaḥṣ against the فَرَقُوا of Ḥamza, al-Kisā'i, 'Alī and al-Ḥasan.

SURA VII

- 20/19: أَوْرَى - وَرَى.
- 23/22: قَالُوا رَبَّنَا آلا تَعْفُرُ - فَلَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا إِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَا وَتَرْحَمْنَا.
- 26/25: خَيْرٌ - ذَلِكَ خَيْرٌ. So read also by Ubai.

- 34/32: أَجَاهُمْ - أَجَاهُمْ. So Ubai and 'Isā ath-Thaqafi.
- 38/36: إِذَا تَذَكَّرُوا - إِذَا أَدَّارَكُوا. So Ubai. Some said he read إِذَا أَدَّارَكُوا.
- 40/38: الْمَجْمَلُ الْأَصْفَرُ - الْمَجْمَلُ الْأَصْفَرُ, but some said الْمَجْمَلُ and others الْمَجْمَلُ or الْمَجْمَلُ.
- سَمٌ - سَمٌ. So Qatāda and Abū Razīn.
- الْمَخِيطُ - الْمَخِيطُ. So Abū Razīn and Ṭalḥa.
- 47/45: فُلَيْتٌ - صُرِفَتْ. So al-A'mash and Sālim.
- 57/55: نُشْرًا - بُشْرًا, the reading of Ibn 'Amir, al-Ḥasan and Qatāda.
- 105/103: يَأْنٍ as Ubai. though some said that he read أَن, - عَلَى أَن.
- 127/124: يَذْرَكَ - يَذْرَكَ, like Anas and Nu'aim b. Maisara. See also Ubai's reading which some gave from Ibn Mas'ūd here.
إِلَهِتَكَ - إِلَهِتَكَ. As al-Ḥasan, 'Alī and others.
- 128/125: يُورِثُهَا - يُورِثُهَا. So read by al-Ḥasan and Ibn Waththāb.
الْعَاقِبَةُ - الْعَاقِبَةُ. It was Ubai's reading also.
- 137/133: يَصْنَعُ - يَصْنَعُ.
- 145/142: بِأَحْسَنِ - بِأَحْسَنِهَا.
- 148/146: حَلِيمٌ - حَلِيمٌ, the reading of Ḥamza, al-Kisā'i and others.
By some it is given as the reading of the Friends of Ibn Mas'ūd.
- 149/148: رَبَّنَا - رَبَّنَا, the reading of Ḥamza, al-Kisā'i and others.
- 154/153: صَبَرٌ - سَكَتَ. See also Ubai's reading.
- 170/169: إِنَّ الَّذِينَ اسْتَمْسَكُوا - وَالَّذِينَ يَمْسِكُونَ. So al-A'mash. See also Ubai's reading.
- 171/170: وَتَذَكَّرُوا - وَتَذَكَّرُوا.
- 187: عَنِهَا - بِهَا. So read also by Ibn 'Abbās.

SŪRA VIII

1: يَسْأَلُونَكَ الْأَنْفَالَ - يَسْأَلُونَكَ عَنِ الْأَنْفَالِ, as read by many others.

يُنَبِّئُكُمْ فِيهَا تَشَاجِرُهُمْ بِو - يَنْبِئُكُمْ. Given from the Friends of Ibn Mas'ūd.

2: فَرَّقَتْ - وَجَلَّتْ. See also Ubai's reading.

6: تَبَيَّنَ - تَبَيَّنَ.

14: هَذَا - ذَلِكَ.

19: إِنَّ اللَّهَ لَكَبِيرٌ - وَإِنَّ اللَّهَ مَعَ, but some said he read كَبِيرٌ.

25: لَتُصِيبَنَّ - لَا تُصِيبَنَّ. So Ubai and many others, but some said he read تُصِيبُ.

27: لَا تَخُونُوا (second occurrence) - لَا تَخُونُوا.

38/39: يَنْتَهَبُوا - يَنْتَهَبُوا which necessitates لَكُمْ instead of لَهُم.

42/43: بِالْعُدُوِّ الْعَلِيَّا وَهُمْ بِالْعُدُوِّ السُّفْلَى - بِالْعُدُوِّ.

57/59: فَشَرُّدْ - فَشَرُّدْ, which some gave also from al-A'mash.

59/61: لَا يَحْسِبُ الَّذِينَ كَفَرُوا أَنَّهُمْ سَبَقُوا - لَا يَحْسِبُ الَّذِينَ كَفَرُوا أَنَّهُمْ سَبَقُوا.

Others, however, only note the addition of سَبَقُوا.

SŪRA IX

In Ibn Mas'ūd's Codex this Sūra had the Basmala.

7: لَيْسَ لِلْمُشْرِكِينَ - كَيْفَ يَكُونُ لِلْمُشْرِكِينَ.

عَهْدٌ عِنْدَ اللَّهِ وَذِمَّةٌ. But some said he read عَهْدٌ - عَهْدٌ.

8: ذِمَّةٌ - ذِمَّةٌ.

21: يُبَشِّرُهُمْ - يُبَشِّرُهُمْ.

28: عَائِلَةٌ - عَائِلَةٌ. So read by 'Alqama and others.

37: يُضِلُّ - يُضِلُّ, which was the reading of al-Hasan and Ya'qūb.

زَيْنَ لَهُمْ سُوءٌ - زَيْنَ لَهُمْ سُوءٌ. So read also by Zaid b. 'Ali.

38: تَنَافَلْتُمْ - تَنَافَلْتُمْ. It was the reading of al-A'mash.

47: زَادَكُمْ - زَادَكُمْ. So read also by Ubai and Ibn Abi 'Abla.

51: هَلْ يُصِيبُنَا - لَنْ يُصِيبَنَا, but some say he read يُصِيبُنَا as did Talha.

54: تَقَبَّلَ - تَقَبَّلَ.

61: أَذُنُ خَيْرٍ وَرَحْمَةٍ - أَذُنُ خَيْرٍ.

61/62: رَحْمَةٍ - رَحْمَةٍ. Which was the reading of Hamza, al-A'mash and 'Ali.

81/82: بِأَن قَعَدُوا خَفَ - بِمَقْعَدِهِمْ خَلَفَ.

106/107: غَفُورٌ رَحِيمٌ - عَلِيمٌ حَكِيمٌ.

107/108: لِمَنْ حَارَبُوا - لِمَنْ حَارَبَ. So read by al-A'mash also.

109/110: فَانْهَارَ بِهِ قَوَاعِدُهُ - فَانْهَارَ بِهِ. See also Ubai's reading here.

110/111: وَلَوْ قُطِعَتْ قُلُوبُهُمْ - أَنْ تَنْطَعِ قُلُوبُهُمْ. Some gave Talha's reading وَلَوْ قُطِعَتْ قُلُوبُهُمْ as from the Friends of Ibn Mas'ūd.

See also Ubai's reading.

111/112: يَا أَيُّهَا النَّبِيُّ - يَا أَيُّهَا النَّبِيُّ, a reading given from 'Umar and al-A'mash also.

112/113: النَّبِيِّينَ الْعَالَمِينَ الْأَحْيَاءِ وَالْمَيِّتِينَ الرَّكَّاعِينَ etc. - النَّبِيِّينَ.

السَّاجِدِينَ الْأَمِيرِينَ بِالْمَعْرُوفِ وَالنَّاهِيَةَ

وَالْحَافِظِينَ - وَالْحَافِظُونَ. So Ubai.

117/118: مَا زَاغَتْ قُلُوبُ طَائِفَةٍ - مَا كَادَ يَزِيغُ قُلُوبُ قَرِينٍ. See Ubai.

119/120: مِنْ - مِنْ. So read by Ibn 'Abbas also.

الصَّادِقِينَ - الصَّادِقِينَ. So read by Ibn 'Abbas.

122/123: مِنْ كُلِّ طَائِفَةٍ مِنْهُمْ غُصَّةٌ - مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ.

أَتَقَلَّبُوا - رَجَعُوا.

126/127: لَا تَرَى - لَا يَرُونَ, as Ubai and al-A'mash, but some say

he read تَرَى.

مَرَّتَيْنِ وَمَا يَنْدَكَّرُونَ - مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ.

SŪRA X

- 2: عَجَبًا — عَجَبٌ. Ibn 'Abbās so read also.
- 4: حَقًّا أَنَّهُ — حَقًّا أَنَّهُ. So read by Abū Ja'far and al-A'mash.
- 11/12: لَقَضَيْنَا إِلَيْهِمْ أَجَلَهُمْ — لَقَضَى إِلَيْهِمْ أَجَلَهُمْ. So Ibn Muḥaiṣin and al-A'mash.
- 16/17: لَا أَنْذَرْتُمْ or لَا أَنْذَرْتُمْ — لَا أَنْذَرْتُمْ. So read by Ibn 'Abbās.
- 19/20: أُمَّةً وَاحِدَةً عَلَى الْهَدَى — أُمَّةً وَاحِدَةً.
- 22/23: يُنْفِرُكُمْ — يُنْفِرُكُمْ. So read by al-Ḥasan.
- جَرِينَكُمْ — جَرِينَكُمْ.
- رَحِيطًا — رَحِيطًا. So Ubai and Zaid b. 'Alī.
- 24/25: زُخْرُفَهَا — زُخْرُفَهَا. So Ubai and 'Isā ath-Thaqafī.
- وَزَيَّنَّتْ — وَزَيَّنَّتْ. So Ubai and Zaid b. 'Alī.
- أَتَتْهُمْ — أَتَتْهُمْ. So read by Ibn Abī 'Abī. See also Ubai's reading.
- 30/31: تَتْلُوا — تَتْلُوا, the reading of Ḥamza, al-Kisā'i and al-A'mash, and said by some to have been the reading of Zaid b. 'Alī.
- 35/36: لَا يَهْدِي — لَا يَهْدِي.
- 36/37: يَفْعَلُونَ — يَفْعَلُونَ.
- 42/43: يَسْتَمِعُونَ — يَسْتَمِعُونَ. As in VI, 35.
- 51/52: أَنْتُمْ إِذَا مَا — أَنْتُمْ إِذَا مَا. So read by Zaid b. 'Alī.
- 58/59: فَافْرَحُوا — فَافْرَحُوا. As Ubai and many others.
- 78/79: تَكُونُ — تَكُونُ. So read by al-Ḥasan and Ibn Abī Lailā.
- 81: السَّحَرُ — السَّحَرُ. The reading of Ubai also.
- 89: تَتَّبِعَانِ — تَتَّبِعَانِ.
- 90: إِنَّهُ لَا إِلَهَ — إِنَّهُ لَا إِلَهَ.

SŪRA XI

- 92: نُنَجِّكَ — نُنَجِّكَ. So read by Ubai and Ibn as-Samaifa.
- يَأْتِيَنَّكَ — يَأْتِيَنَّكَ. Some however, say he read بِبَدْرِكَ.
- 98: فَهَلَّا — فَهَلَّا. So read by Ubai also.
- 12/15: إِلَيْهِ — إِلَيْهِ.
- جَاءَتْهُ الْهَلَاكَةُ — جَاءَ مَعَهُ مَلَكٌ.
- 13/16: بِسُورٍ — بِعِشْرِ سُورٍ. So Ubai.
- 16/19: بَاطِلًا — بَاطِلًا. So Ubai, and given by some from 'Āṣim.
- 25/27: قَوْمِهِ فَقَالَ يَا قَوْمِ — قَوْمِهِ.
- 28/30: He omitted the words رَحْمَةً مِنْ عِنْدِهِ.
- 38/40: كُلُّ مَا — كُلُّهَا. A purely orthographic variant.
- 41/43: مَجْرَاهَا — He supported TR against the alternative reading مَجْرَاهَا.
- مَرْسَهَا — مَرْسَهَا, as read by 'Isā ath-Thaqafī and al-A'mash.
- 44/46: وَأَسْتَوْتِ عَلَى الْجُودِي — وَأَسْتَوْتِ عَلَى الْجُودِي.
- 46/48: أَنْ تَسْأَلَنِي — فَلَا تَسْأَلَنِي.
- 49/51: مِنْ قَبْلِ هَذَا الْقُرْآنِ — مِنْ قَبْلِ هَذَا.
- 57/60: يَسْتَخْلِفُ — يَسْتَخْلِفُ. So read by Hubaira 'an Ḥafṣ.
- تَضْرُوهُ — تَضْرُوهُ. So read by Hubaira. Some said Ibn Mas'ūd read تَنْقُصُونَهُ.
- 71/74: قَائِمَةٌ وَهُوَ جَالِسٌ — قَائِمَةٌ وَهُوَ قَائِمٌ, but others say قَائِمَةٌ and others add that he read هِيَ instead of إِمْرَأَتُهُ.
- 72/75: شَيْخًا — شَيْخًا. So Ubai and al-A'mash.
- أَنِّي يَكُونُ لِي وَلَدٌ — أَلَدٌ.
- 74/77: يُجَادِلُهُمْ — يُجَادِلُهُمْ.
- 78/80: الْخَبَائِثُ — الْخَبَائِثُ.

81/83: He omitted the words *ولا يلتفت منكم أحد* but some say that after *امراتك* he added *الآ عجز* (reminiscent of XXVI, 170, 171).

101/103: *أَغْنَى - أَعْنَتْ*.

اللاتي كانوا يدعون - التي يدعون.

زَادُمْ - زَادُوهُمْ.

102/104: *وَكَذَلِكَ* without *و*.

105/107: *يَأْتُونَ - يَأْتِ*. So al-A'mash. Others say he read *يَأْتِي* like Ubai.

111/113: *إِنْ كُلِّ إِلَّا - وَإِنْ كُلًّا لَهَا*. See also Ubai's reading.

113/115: *تُنْصَرُونَ - تَنْصَرُونَ*. So read by Zaid b. 'Alī.

116/118: *تَفِيءَ - تَفِيءَ*. So read by Ubai.

SURA XII

8: *عُصْبَةَ - عُصْبَةَ*. So read by 'Alī.

10: *مِنْهُمْ وَيَلَكُم - مِنْهُمْ*.

لَا تَقْتُلُوهُ وَاجْعَلُوهُ - لَا تَقْتُلُوا يُوسُفَ وَالْقَوْمَ.

غَشِيَتْ. He supported the reading of TR here and in v. 15.

12: *نَلَهُو وَنَلَعَب - يَرْنَع وَيَلْعَت*.

17: *نَنْتَضِل - نَسْتَبِقُ*.

18: *فَصَبْرًا جَبِيلًا - فَصَبْرٌ جَبِيلٌ*. So Ubai and Isā' ath-Thaqafī.

22: *جَعَلْنَاهُ حَكَمًا وَعَلَمًا - آتَيْنَاهُ حُكْمًا وَعِلْمًا*.

23: *وَعَلَقَتْ أَبْوَابَهَا وَنَزَعَتْ أَلْوَابَهَا - غَلَقَتْ الْأَبْوَابَ*.

هَيْئَت. He agreed with TR, though some said he read *هَيْئَت* like Ibn as-Samaifa.

25: *وَجَدَا - أَلْيَا*.

31: *مَتَكَا - مَتَكَا*. So read by Mu'adh.

حَاشَى اللَّهِ or *حَاشَا اللَّهُ* or *حَاشَى اللَّهِ*. See also Ubai.

Some, however, said he read *حَاشَا لِلَّهِ* like Abū 'Amr and al-Yazidī, or *حَاشَا اللَّهُ*.

بَشَرًا or *بَشَرًا*: though others said *بَشَرَى* and others *بَشَرَا*.

33: *أَصَبْ - أَصَبْ*. So Ubai and Ibn as-Samaifa.

35: *عَتَى - عَتَى*, said to be in the dialect of Hudhail.

36: *عَبْنَا - عَبْنَا*, said to be in the dialect of 'Umān.

خَبَرَا - خَبَرَا.

43: *سَنَابِلَ - سَنَابِلَ* and also in v. 46. So read by Ja'far as-Sādiq.

47: *فِي سُنْبُلِهِ فَإِنَّهُ أَبَقِيَ لَهُ - فِي سُنْبُلِهِ*.

49: *تَعْنَصِرُونَ - يَعْنَصِرُونَ*. See also Ubai's reading.

62: *لِفَتْنِهِ - لِفَتْنِهِ* as the non-Kūfan reading.

64: *خَيْرَ الْحَافِظِينَ - خَيْرَ حَافِظًا*, some say, however, that he read this instead of *أَرْحَمَ الرَّاحِمِينَ*.

65: *تَبَيَّنَ - تَبَيَّنَ*. So read by Abū Haiwa.

69: *دَخَلُوا عَلَيْهِ عَرَفَ يُوسُفَ أَخَاهُ - دَخَلُوا عَلَى يُوسُفَ إِوَى إِلَى أَخَاهُ*.

70: *وَجَعَلَ - جَعَلَ*.

فَإِذِنْ مُؤَذِّنٌ مِنْ قَبْلِ أَنْ تَخْرُجَ الْعِيرُ - ثُمَّ أَذَّنَ مُؤَذِّنٌ.

71: *عَلَيْهِ - عَلَيْهِمْ*.

72: *صَوَّغَ - صَوَّغَ*. So Zaid b. 'Alī and Ibn Waththāb. See also Ubai.

76: *كُلِّ ذِي عِلْمٍ عَالِمٌ or كُلِّ ذِي عَالِمٍ or كُلِّ ذِي عِلْمٍ*.

77: *فَاسْرَهَا - فَاسْرَهَا*. So read also by Ibn Abī 'Abla.

83: *لَا يَلُفُّ أَنْ - عَسَى اللَّهُ أَنْ*.

87: *فَضَلَ - رَوْحَ*. See also Ubai's reading.

88: *فَأَوْفُوا لَنَا الْكَيْلَ وَأَوْفِرْ رِكَابَنَا - فَأَوْفُوا لَنَا الْكَيْلَ*.

- 90: هَذَا أَخِي يَبْنِي وَيَبْنِي قُرْبَى - هَذَا أَخِي.
 96: جَاءَ الْبَشِيرُ مِنْ بَيْنِ يَدَيِ الْعَبْرِ - جَاءَ الْبَشِيرُ.
 99/100: أَبَوَيْهِ وَإِخْوَتَهُ - أَبَوَيْهِ.
 101/102: عَلَّمَنِي and آتَيْتَنِي - عَلَّمَنِي and آتَيْتَنِي.
 105: يَمْشُونَ عَلَيْهَا, but some say وَالْأَرْضِ يَمْشُونَ - وَالْأَرْضِ يَمْشُونَ.
 وَالسَّمَاءِ وَالْأَرْضِ آيَاتَانِ عَظِيمَتَانِ.
 108: هَذِهِ - هَذَا.
 110: كَذَبُوا - He agreed with the Kūfans, though others said he read كَذَبُوا as the non-Kūfan reading.

SŪRA XIII

- 4: قَطَّاعٌ - قِطَّاعٌ. So read by Ibn Dharr.
 يَسْقِيهَا مِنْ مَاءٍ وَاحِدٍ - يُسْقَى بِمَاءٍ وَاحِدٍ وَيَنْفُضُ بَعْضَهَا عَلَى بَعْضٍ
 وَيَنْفُضُ بَعْضَهَا عَلَى بَعْضٍ. So read also by Ubai and Ibn Qais.
 8/9: تَزِيدُ - تَزِيدُ, but others say he read تَزِيدُ.
 10/11: وَمَنْ هُوَ سَارِبٌ - سَارِبٌ.
 11/12: مَعْقِبَتٌ - مَعْقِبَتٌ. So read by Ubai and an-Nakha'i.
 14/15: يَدْعُونَ omitting وَالَّذِينَ - وَالَّذِينَ يَدْعُونَ.
 فَادْعُوا وَمَا دُعَاءُ - وَمَا دُعَاءُ.
 16/17: قَالُوا اللَّهُ قُلٌ - قُلِ اللَّهُ قُلٌ. So Ubai.
 أَفْتَحْتُمْ [i.e. with omission of \ and idghām] - أَفْتَحْتُمْ
 of أَفْتَحْتُمْ with ت or أَفْتَحْتُمْ.
 19: أَفَمِنْ - أَفَمِنْ as read also by Ubai and Zaid b. 'Alī.
 26: يَقْدِرُ لَهُ - يَقْدِرُ لَهُ. So Ibn Dharr.
 يَبْسُطُ - يَبْسُطُ as also Abū 'l-Barhashīm. See also Ubai's reading.

- 30/29: وَمَا أَرْسَلْتُ مِنَ الرُّسُلِ وَأَنْزَلْتُ عَلَيْهِمْ مِنَ الْكِتَابِ إِلَّا بِأَعْيُنِنَا. He read وَمَا أَرْسَلْتُ مِنَ الرُّسُلِ وَأَنْزَلْتُ عَلَيْهِمْ مِنَ الْكِتَابِ إِلَّا بِأَعْيُنِنَا as did Ubai. Cf. Sūra XIV, 4.
 31/30: يَأْتِيَنَّ - يَأْتِيَنَّ. So 'Alī, Ibn 'Abbās and Ja'far b. Mḥd.
 31: دِيَارِهِمْ - دِيَارِهِمْ. Read thus also by Ubai and Mujāhid.
 33: صُدُّوا - صُدُّوا. See also Ubai's reading.
 35: مِثْلُ - مِثْلُ. So 'Alī and as-Sulamī. Some, however, said he read مِثْلُ. See also Ubai's reading.
 36: وَالَّذِينَ آمَنُوا يَفْرَحُونَ بِمَا أُتْرِلَ إِلَيْكَ. Some say he read as Ubai وَالَّذِينَ آمَنُوا يَفْرَحُونَ بِمَا أُتْرِلَ إِلَيْكَ. but others said he read وَالَّذِينَ آمَنُوا يَفْرَحُونَ بِمَا أُتْرِلَ إِلَيْكَ. and others said he read وَالَّذِينَ آمَنُوا يَفْرَحُونَ بِمَا أُتْرِلَ إِلَيْكَ. he read بِمَا أُتْرِلَ إِلَيْكَ. he read بِمَا أُتْرِلَ إِلَيْكَ.
 38: مِنْ قَبْلِكَ فَاسْكَنْهُمْ الْأَرْضَ - مِنْ قَبْلِكَ.
 42: الْكَافِرُونَ - الْكَافِرُونَ. See also Ubai's reading.

SŪRA XIV

- 6: أَخْرَجَكُمْ - إِذْ أَخْرَجَكُمْ.
 7: قَالَ - تَأَذَّنَ.
 وَقَالَ مُوسَى لِقَوْمِهِ لَيْتَنِي - وَلَيْتَنِي
 (P) إِنَّ لَعْنِي حَمِيلٌ - إِنَّ عَذَابِي لَشَدِيدٌ
 لَيْتَنِي كَفَرْتُمْ - إِنَّ تَكْفُرُوا أَنْتُمْ.
 9: عَادَ وَنَهْدًا - عَادَ وَنَهْدًا [i.e. beginning a new clause governed by the coming verb].
 18/21: عَصَفٍ - عَصَفٍ.
 24/29: نَابِتٌ أَصْلُهَا فِي الْأَرْضِ - أَصْلُهَا نَابِتٌ and some say he read وَفَرَعُهَا فِي السَّمَاءِ instead of وَفَرَعُهَا فِي الْأَرْضِ.

- 32/37: السَّمَوَاتِ وَالْأَرْضِ وَجَعَلَ لَكُمْ الْأَرْضَ فَرَارًا - السَّمَوَاتِ وَالْأَرْضِ.
 41/42: إِيَّايَ - Some say he read إِيَّايَ like al-Ḥasan, 'Alī and others.
 46/47: وَمَا كَانَ مَكْرُومًا - وَإِنْ كَانَ مَكْرُومًا, though others say he read وَمَا كَانَ مَكْرُومًا.
 50/51: تَغْشَى - تَغْشَى.

SŪRA XV

- 2: رَبَّنَا - رَبَّنَا said to be in the dialect of Tamīm.
 6: وَقَالَ الَّذِينَ كَفَرُوا - وَقَالُوا.
 7: تَرْبِنَا مَلَائِكَةً - تَارَيْنَا بِالْمَلَائِكَةِ.
 14: أَظَلُّوا - فَظَلُّوا. So read by Ubai.
 15: سَكِرَتْ - سَكِرَتْ. So read by Ubai and Abān b. Taghlib.
 17: لَعِينٌ - رَجِيمٌ.
 27: خَلَقْنَاهُ خَلْقَهُ. - He omitted خَلَقْنَاهُ.
 51: وَأَعْلَاهُمْ - وَتَبَتُّهُمْ. So read also by Ibn Qais.
 52: إِذْ - حِينَ. So Ibn Qais also.
 53: تَوَجَّلَ - تَوَجَّلَ, said to have been the reading of the friends of Ibn Mas'ūd, but others said he read تَخَفَّ, as was also read by Ubai.
 نَبِشْرَكَ - نَبِشْرَكَ.
 54: تَبِشْرُونَ - تَبِشْرُونَ.
 56: مِنْ سَعَةِ رَحْمَةٍ - مِنْ رَحْمَةٍ. Read thus also by Ibn Qais.
 65: يَلْتَفِتْنَ - يَلْتَفِتْنَ.
 66: وَقُلْنَا لَهُ إِنَّ دَابِرَ - وَقُلْنَا إِنَّ دَابِرَ, though some said دَابِرَ - أَنَّ دَابِرَ.
 72: لَنِي سَكْرَتِهِمْ يَلْعَبُونَ - لَنِي سَكْرَتِهِمْ يَلْعَبُونَ.
 79: مُسْتَقِيمٌ - مُبِينٌ.

SŪRA XVI

- 9: مِنْكُمْ - مِنْكُمْ. Said to have been so read by 'Alī also.
 11: يُخْرِجُ - يُنْبِتُ.
 12: وَالرَّيَّاحُ - وَالْفُجُومُ. So Ṭalḥa b. Muṣarrif.
 19: يَعْلَمُ الَّذِينَ تَدْعُونَ وَمَا تَكْتُمُونَ وَالَّذِينَ - يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ friends of Ibn Mas'ūd.
 20: كَخَلْقِهِمْ لَا يَخْلُقُونَ شَيْئًا - لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلِقُونَ.
 28/30: تَوَفَّيْهُمْ - تَوَفَّيْهُمْ. Similarly in v. 34.
 37/39: يَهْدِي (for يَهْدِي) or يَهْدِي. See also Ubai's reading.
 41/43: لَنُؤَيِّبَنَّكُمْ - لَنُؤَيِّبَنَّكُمْ. So read by 'Alī, Nu'aim b. Maisara and others.
 ظَلَمُوا - ظَلَمُوا. So Ubai and Abū 'l-Barhashīm.
 43/45: يُوحَى - He supported TR against the other reading يُوحَى.
 48/50: عَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ - عَنْ أَيْمَانِهِمْ وَالشَّامِلِ سَجْدًا لِلَّهِ يَسْجُدُ لِلَّهِ.
 51/53: إِنَّمَا هُوَ إِلَهُ وَاحِدٌ - إِنَّمَا هُوَ إِلَهُ وَاحِدٌ.
 54/56: إِذَا كُفِّتْ - إِذَا كُفِّتْ.
 62/64: مُفْرَطُونَ - مُفْرَطُونَ, agreeing with the reading of Warsh.
 65/67: لَعِبْرَةٌ - لَعِبْرَةٌ.
 66/68: نُسْفِكُكُمْ - نُسْفِكُكُمْ, agreeing with reading of Nāfi', Ibn 'Āmir and Ya'qūb.
 67/69: نَمْرَاتٍ النَّخِيلِ وَالْأَعْنَابِ تَتَخَذُونَ مِنْهُ سَكْرًا وَرِزْقًا حَسَنًا - نَمْرَاتٍ النَّخِيلِ وَالْأَعْنَابِ تَتَخَذُونَ سَكْرًا مُسْتَخْرَجُونَ مِنْهُ رِزْقًا حَسَنًا.
 69/71: يَبْصُرُونَ - يَبْصُرُونَ.
 71/73: يُرَادُّوهُمُ عَلَى الَّذِينَ مَلَكَتْ أَيْمَانُهُمْ - He read يُرَادُّوهُمُ عَلَى الَّذِينَ مَلَكَتْ أَيْمَانُهُمْ, though some said يُرَادُّوهُمُ فِيهِ شُرَكَاءُ أَفِينِعْمَاءُ اللَّهِ هُمْ يَجْحَدُونَ, though some said he read يَجْحَدُونَ without the هُمْ.

- 73/75: مَنْ لَا يَرْزُقُهُمْ - مَا لَا يَمْلِكُ لَهُمْ رِزْقًا.
 75/77: هَلْ يَسْتَوِي هُوَ وَمَنْ أَتَيْنَا رِزْقًا حَسَنًا - وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا.
 76/78: يُوَجِّهْ or يُوَجِّهْهُ, though some said يُوَجِّهْهُ and others تُوَجِّهْهُ.
 77/79: خَبِرَ السَّاعَةَ - أَمَرَ السَّاعَةَ.
 80/82: حِينَ ظَنَنْتُمْ - يَوْمَ ظَنَنْتُمْ.
 81/83: ظِلَالًا يَا وَيْسُكُمْ حِينَ مَسِيرِكُمْ وَوَقْتَ مَقِيلِكُمْ - خَلَقَ ظِلَالًا.
 85/87: إِذَا رَمَا - He omitted the إِذَا رَمَا.
 الَّذِينَ ظَلَمُوا - الَّذِينَ ظَلَمُوا.
 86/88: شُرَكَاءُهُمْ فِي النَّارِ - شُرَكَاءُهُمْ.
 He omitted the شُرَكَاءُنَا here.
 96/98: لَنَجْزِيَنَّهُ - لَنَجْزِيَنَّهُ.
 97/99: لَنَجْزِيَنَّهُمْ (P) - لَنَجْزِيَنَّهُمْ.
 112/113: لِبَاسَ الْخَوْفِ وَالْجُوعِ - لِبَاسَ الْجُوعِ وَالْخَوْفِ, as Ubai.
 Some, however, said that Ibn Mas'ūd simply omitted لِبَاسَ, and others that he omitted لِبَاسَ and then read الخوف والجوع.
 115/116: حَرَّمَ اللَّهُ - حَرَّمَ عَلَيْكُمْ.
 124/125: إِنَّمَا أَنْزَلْنَا السَّبْتَ or إِنَّا أَنْزَلْنَا السَّبْتَ - جَعَلَ السَّبْتَ

SŪRA XVII

- 1: مِنَ اللَّيْلِ - لَيْلًا.
 4: عَلِيًّا - عَلُوًّا. So read by Ubai and Zaid b. 'Alī.
 5: عِبَادًا - عِبَادًا. As Ubai and Ibn Qais.
 فَقَالُوا أَتَأْتِرُ الدِّيَارَ - فَجَاسُوا خِلَالَ الدِّيَارِ.
 9: يُبَشِّرُ - يُبَشِّرُ. So read by Ṭalḥa and Ibn Waththāb.
 23/24: وَوَصَّى - وَوَصَّى. So Ubai.

- إِمَّا يَلُفَّانِ عِنْدَكَ - إِمَّا يَلُفَّانِ عِنْدَكَ الْكَبِيرَ أَحَدُهُمَا أَوْ كِلَاهُمَا.
 الْكَبِيرَ إِمَّا وَاحِدٌ وَإِمَّا كِلَاهُمَا.
 37/39: فَرَحًا - مَرَحًا. As read by Ibn Qais.
 38/40: سَيِّئَةً - سَيِّئَةً, though some said he read خَبِيثَةً and others سَيِّئَةً. See also Ubai's reading.
 44/46: سَبَّحَتْ لَهُ الْأَرْضُ وَسَبَّحَتْ لَهُ السَّمَوَاتُ as al-A'mash and Ṭalḥa, though some said that his reading was سَبَّحَتْ لَهُ السَّمَوَاتُ وَسَبَّحَتْ لَهُ الْأَرْضُ.
 47/50: مَا نَظُنُّكُمْ تَتَّبِعُونَ - إِنْ تَتَّبِعُونَ.
 57/59: تَدْعُونَ - يَدْعُونَ. So read also by Qatāda.
 رَبِّكَ - رَبِّكَ.
 أَقْرَبُ دَرَجَاتٍ - أَقْرَبُ.
 59/61: مُبْصَرَةً - مُبْصَرَةً. So read also by Zaid b. 'Alī.
 60/62: فِتْنَةً لَهُمْ - فِتْنَةً لِلنَّاسِ.
 62/64: لَأَخْتَنِكُهُ - لَأَخْتَنِكُنَّ.
 71/73: يَكْتَابُهُمْ - بِأَسْمِهِمْ. So Ubai and al-Ḥasan.
 فَمِنْ أَمْتَدَى أُوَيْيَ - فَمِنْ أُوَيْيَ.
 فَأُولَئِكَ يُجْزَوْنَ حِسَابَهُمْ يَقْرَأُونَ - فَأُولَئِكَ يَقْرَأُونَ.
 76/78: يَلْبَثُوا - يَلْبَثُونَ. So read also by Ubai.
 85/87: أُوتُوا - أُوتِيْتُمْ. Likewise al-A'mash.
 93/95: ذَهَبٍ - زُخْرَفٍ. Cf. Goldziher, *Richtungen*, p. 17.
 97/99: كُلَّ مَا - كُلَّهَا. A purely orthographic variant.
 106/107: فَرَقْنَاهُ - فَرَقْنَاهُ, as Ubai, Ibn 'Abbās and others, but some say he added عَلَيْكَ.
 110: تُخَافِتْ بِصَوْتِكَ وَلَا تَعَالَ بِه - تُخَافِتْ بِهَا.

SŪRA XVIII

- 1: عِوَجًا بَلْ دِينًا - عِوَجًا. So Ja'far aṣ-Ṣādiq.

- يُبَشِّرُ - يَبْشُرُ: 2.
 مِنْ أَقْوَامِهِمْ مَا لَمْ عَلَيْهَا مِنْ بُهْتَانٍ - مِنْ أَقْوَامِهِمْ: 5/4.
 11/10: عَدَدَا - عَدَدَى (P) as read by Ṭalḥa and Ibn Ghazwān.
 16/15: مِنْ دُونِنَا though others say he read مِنْ دُونِ اللَّهِ - إِلَّا اللَّهُ: 16/15.
 17/16: تَرَوْنَهُ - تَرَوْنَهُ. So read by Abū 'l-Mutawakkil.
 20/19: يُظْهِرُوا - يُظْهِرُوا. So read also by Zaid b. 'Alī.
 21/20: بِنَاء - بِنَاء. As Mu'adh.
 25/24: وَقَالُوا وَلَيْسَ - وَقَالُوا وَلَيْسَ. So read also by Ubai.
 28/27: عَيْنَاكَ - عَيْنَاكَ. It was the reading of al-Ḥasan and al-A'mash.
 33/31: كُلُّ الْمُجْتَمِعِينَ إِلَى أَكْلِهِ - كُلُّ الْمُجْتَمِعِينَ إِلَى أَكْلِهِ, though some say he read كَلَّا.
 38/36: لَكِنَّا هُوَ اللَّهُ رَبِّي, but others say لَكِنَّا هُوَ اللَّهُ رَبِّي, and others say لَكِنَّا هُوَ اللَّهُ رَبِّي or لَكِنَّا هُوَ اللَّهُ رَبِّي لَا إِلَهَ إِلَّا هُوَ that he read as Ubai and al-Ḥasan.
 45/43: نَذِيرُهُ - نَذِيرُهُ, though others say نَذِيرُهُ.
 48/46: جَعَلْنَاهُمْ كَخَلْقِكُمْ الْأَوَّلِ بَلْ - جَعَلْنَاهُمْ كَخَلْقِكُمْ الْأَوَّلِ بَلْ - جَعَلْنَاهُمْ كَخَلْقِكُمْ الْأَوَّلِ بَلْ رَعِمْتُمْ رَعِمْتُمْ.
 52/50: يَقُولُ لَهُمْ - يَقُولُ لَهُمْ.
 53/51: مُلَاقُوها - مُلَاقُوها. So read by al-A'mash and Ṭalḥa.
 55/53: وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ - وَمَا مَنَعَهُمْ إِلَّا أَنْ يُؤْمِنُوا بِرَبِّهِمْ وَيَسْتَغْفِرُوا لَهُمْ بَلْ - تَأْتِيهِمْ يُرِيدُونَ أَنْ تَأْتِيَهُمْ.
 57/55: فَمَنْ أَكْثَرُ ذَنْبًا مِمَّنْ ذُكِّرَ - وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ.
 59/58: تِلْكَ الْقُرُونُ الْأَخْلَافُ - تِلْكَ الْقُرُونُ الْأَخْلَافُ. So Ubai and Ibn Qais.

- أَرَأَيْتَكَ - أَرَأَيْتَ: 63/62.
 أَنْ أَذْكُرَهُ إِلَّا الشَّيْطَانُ - إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ, but others say his only variant was أَذْكُرْكَ.
 قَوْلِي - أَمْرِي: 73/72.
 تَصَحَّبَنِي - تَصَحَّبَنِي: 76/75.
 لِيَنْقُضَ - يَنْقُضَ as Ubai and al-A'mash, but others say لِيَنْقُضَ and yet others يَنْقُضُ.
 لَنَخَذَتْ - لَنَخَذَتْ as Qatāda and al-Ḥasan, but others say لا نَخَذَتْ. See also Ubai's reading.
 هَذَا الْفِرَاقُ بَيْنِي وَبَيْنَكَ - هَذَا الْفِرَاقُ: 78/77. So read also by Ubai.
 سَفِينَةٍ صَالِحَةٍ - سَفِينَةٍ: 79/78. So Ubai.
 خَافَ رَبُّكَ - فَخَافَ رَبُّكَ. Some, however, give this only from Ubai.
 86/84: حَامِيَةٍ - حَامِيَةٍ. So Ṭalḥa b. Muṣarrif, Ibn 'Amir, Ḥamza, al-Kisā'i and others.
 قَالَ الَّذِينَ مِنْ دُونِهِمْ - قَالُوا: 94/93.
 96/95: زُبْرٌ - زُبْرٌ. So read also by Ibn Qais.
 سَوَى - سَوَى. So 'Alī, Ibn 'Abbās and Qatāda.
 الْمُجَلِّينَ - الصَّادِقِينَ. So 'Alī, Ibn 'Abbās and Qatāda.
 عَلَيْهِمَا - عَلَيْهِ. So 'Alī, Ibn 'Abbās and Qatāda.
 102: أَفْظَنَ - أَفْظَنَ.
 109: مَدَدَا - مَدَدَا. So Ibn 'Abbās, Mujāhid, al-A'mash and others.
 أَنْ تَنْقُضَ - أَنْ تَنْقُضَ.
 مَدَدَا - مَدَدَا. As Ubai, Mujāhid, Ibn 'Abbās and others.

SURA XIX

- ذِكْرُ رَحْمَةِ رَبِّكَ الرَّحْمَنِ إِذْ نَادَاهُ زَكَرِيَّا نِدَاءً: 2, 3/1, 2: He read
 See Ubai's reading.

- 7: نَبَشْرُكَ - نَبَشْرُكَ. See also Ubai's reading.
- 8/9: عَتِيَا - عَتِيَا. See also Ubai's reading.
- 18: إِلَّا أَنْ تَكُونَ تَفِيَا - إِنَّ كُنْتَ تَفِيَا. So read by Abū Rajā.
- 19: لَاهِب - لَاهِب as Nāfi, Abū 'Amr, al-Ḥasan and others.
- 24: فَخَاطِبَهَا مِنْ تَحْتَهَا - فَخَادَهَا مِنْ تَحْتَهَا. So read by Anas and Ubai.
- 26: تَرَيْنَ - تَرَيْنَ. So read by Mu'adh, Ṭalḥa and others.
- 26/27: صَمَتَا as Zaid b. 'Alī, but others say he read صَمَا as Anas. See also Ubai's reading.
- 27/28: وَجَاءَتْ بِوَحْمِلُهُ إِلَى قَوْمِهَا - فَأَنْتَ بِوَقَوْمِهَا تَحْمِلُهُ.
- 29/30: فَأَشَارَتْ إِلَى مَنْ فِي السَّهْدِ - فَأَشَارَتْ إِلَى.
- 31/32: دُمْتُ - دُمْتُ.
- 34/35: قَالَ اللَّهُ or قَالَ, but others say قَالَ or قَالَ, and others قَالُوا اللَّهُ الْحَقَّ.
- 40/41: وَارْتُوا الْأَرْضَ - نَرْتُ الْأَرْضَ. See also Ubai's reading.
- 42/43: يَا أَبَتِ - يَا أَبَتِ.
- 51/52: صَادِقًا نَبِيًا - مُخْلِصًا وَكَانَ رَسُولًا نَبِيًا. So read also by Ibn Dharr.
- 58/59: تَتَلَى - تَتَلَى, as read by Shibīl, Abū Ja'far, Shaiba and others.
- 59/60: الصَّلَاةِ - الصَّلَاةِ. Was also the reading of al-Ḥasan and al-Daḥḥāk.
- 60/61: سَيَدْخُلُونَ - يَدْخُلُونَ. So read by Ṭalḥa.
- 61/62: جَنَّةٌ - جَنَّةٌ. As read by al-Ḥasan, 'Alī b. Ṣāliḥ and al-A'mash.
- 64/65: يَنْزِلُ إِلَّا يَقُولُ - نَنْزِلُ إِلَّا بِأَمْرِ.
- 66/67: سَاخِرُجْ - لَسَوْفَ أُخْرِجُ. So Ṭalḥa.
- 69/70: عَتِيَا: As in v. 9.
- 70/71: صَالِيَا - صَالِيَا.
- 71/72: لَمَّا وَارِدَهَا - إِلَّا وَارِدَهَا.

- 72/73: نَمَّ - نَمَّ. So read by Ubai, al-Jaḥḍarī and others.
- 74/75: وَرِيَا - وَرِيَا. So Ikrima and al-Jaḥḍarī. See also Ubai's reading.
- 75/77: وَاللَّهُ يَعْلَمُ - فَسَيَعْلَمُونَ.
- 77/80: أَمَّا رَأَيْتَكَ يَا - أَمَّا رَأَيْتَ الَّذِي كَفَرَ بَايَاتِنَا وَقَالَ (though perhaps with مُحَمَّدٌ الَّذِي كَذَّبَكَ وَجَعَدَ بَايَاتِنَا وَقَالَ (أَمَّا رَأَيْتَكَ instead of رَأَيْتَكَ). See Ubai's text. Others say he read أَمَّا رَأَيْتَ الَّذِي يَقُولُ إِذَا مِتُّ لَاؤْتِيَنَ.
- 80/83: وَنَرْتُهُ مَا عِنْدَهُ وَيَأْتِينَا فَرْدًا لَا مَالَ لَهُ - وَنَرْتُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا وَلَا وَلَدًا. So read by Yahya b. Ya'mar.
- 90/92: تَكَاذُ السَّمَوَاتُ يَنْصَدِعْنَ - تَكَاذُ السَّمَوَاتُ يَنْظُرْنَ, though some said تَكَاذُ السَّمَوَاتُ لَتَنْصَدِعْنَ others يَنْصَدِعْنَ.
- 93/94: إِلَّا آتِ الرَّحْمَنِ - إِلَّا آتِ الرَّحْمَنِ as read by Ibn az-Zubair, Abū Ḥaiwa and Ya'qūb, but others said لَمَّا آتِ الرَّحْمَنِ.
- 97: لِنَبَشْرُ - لِنَبَشْرُ.

SŪRA XX

- 1: طه - طه. See *Lisān al-ʿArab*, xvii, 407.
- 2/1: نَزَّلَ عَلَيْكَ الْقُرْآنَ - أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ.
- 15: أَخْفِيهَا مِنْ نَفْسِي فَكَيْفَ أَعْلَمُهَا لَكُمْ - أَخْفِيهَا. See also Ubai's reading.
- 16/17: أَنْبِيَاءٌ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْهَا أَكَاذُ - أَنْبِيَاءٌ أَكَاذُ.
- 17/18: وَمَا ذَا فِي يَسِينِكَ - وَمَا تِلْكَ يَسِينِكَ.

21/22: إِنَّا سَعِيدُهَا كَسِيرَتِهَا — سَعِيدُهَا سِيرَتِهَا. So read also by Ubai.

31/32: **وَأَشَدُّ** — **أَشَدُّ**, as Ubai.

وَلَا تَهَيَّأْ - وَلَا تَتَيَّأْ: 42/44

فَقُلَّا لَهُ - فَقُولَا لَهُ : 44/46

45/47: يُفْرَطَ — يَفْرَطَ. So read by Abū Naufal, al-A‘mash and Sallām.

قَالَ لَا تَخَافُهُ إِلَيَّ مَعَا أَسْمِعْ - قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَرَى 46/48
تَخَافُوكُمَا وَأَرَى

إِنَّ الْعَذَابَ - إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّى 48/50
سَيُحْبِطُ بِهِمْ كُذِّبَ بِهَا جِثْمًا بِهِ وَتَوَلَّى

50/52: خَلْفَهُ — خَلْفَهُ. As read by Abū Nahik and many others.

58/60: سُورَةُ - سُورَةُ. As read also by Ibn Qais.

59/61: قَالَ وَمَوْعِدِي مَعَكُمْ يَوْمَ زَيْبَتِكُمْ - قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْبَةِ
يَعْشُرُ النَّاسِ - يُعْشَرُ النَّاسُ. So read by al-Jahḍarī, an-Nakhaʿī
and others.

60, 61/62, 63: *He read these verses فَخَرَجَ فِرْعَوْنُ فَجَمَعَ سَحَرَهُ ثُمَّ آتَى*
قَالَ لَهُمْ مُوسَىٰ وَإِلَّكُمْ لَا تَقُولُوا عَلَى اللَّهِ الْكُذِبَ So read also
 by Ubai.

63/66: *إِنْ هَذَا سَاحِرَانِ - إِنْ هَذَا لَسَاحِرَانِ* as Ubai, or others said
إِنْ هَذَا سَاحِرَانِ and others *إِنَّ هَذَا سَاحِرَانِ*

69/72: كَيْدٌ سَعْرٌ — كَيْدٌ سَعْرٌ as Mujāhid, Ḥumaid and Zaid b. 'Alī.
أَيْنَ — حَيْثُ

لَنْ نُؤْمِنَ بِكَ وَنُؤْثِرَكَ عَلَى مَا - لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ 72/75
رَأَيْنَا مِنَ الْبَيِّنَاتِ. So read by Ubai and Ibn Khuthaim.

80/82: $\frac{1}{2} \rightarrow \frac{1}{2}$

81/83: **إِنْ شَاءَ يَحْلُلَ اللَّهُ لَا عَلَيْكُمْ غَضَبِي** - **فَيَحْلُلْ عَلَيْكُمْ غَضَبِي**. So read by Ubai also.

يُرَوِّا - يَرَوْنَ : 89/91

94/95: يَمْنُومُ —. Al-Farrā' says that he saw it written thus in the Codex of Ibn Mas'ūd.

96: فَقَبِضْتُ قَبْضَةً — فَقَبِضْتُ قَبْضَةً. So read by Ubai, Ibn az-Zubair
and others.

So. قَبَضَاتٍ مِنْ آثَارِ - قَبْضَةً مِنْ آثَرِ الرَّسُولِ فَبَذَلَهَا وَكَذَلِكَ
Ibn Khuthaim; but others say he read قَبْضَةً فَالْقَبْضَةُ وَكَذَلِكَ
omitting آثَرِ الرَّسُولِ فَبَذَلَهَا and others that he read
آثَرِ فَرَسِ الرَّسُولِ.

97: مُخَلَّفَةٌ - مُخَلَّفَةٌ

ظَلَّتْ - ظَلَّتْ. So read by Yahyā b. Yaʿmar and Qatāda.

See also Ubai.

وَالنَّحْرِفَةُ - لَنَحْرِفُهُ or with ثُمَّ instead of وَ. See also Ubai.

103: يَتَخَفَتُونَ - يَتَسَاءَلُونَ. So Ubai.

113/112: يُحَدِّثُ — يُحَدِّثُ, or some said يُحَدِّثُ.

114/113: نَبِّضِ إِلَيْكَ وَحْيَهُ - يُنْضِ إِلَيْكَ وَحْيَهُ, which was the reading of al-Hasan, Ya'qūb and al-A'mash.

فَكَتَفَ - فَأَكَلَا مِنْهَا قَبْلَ لَهْمَا سَوَاءُتُهُمَا وَطَفِنَا بِخَصِنَاتٍ عَلَيْهِمَا 121/119
عَنْهُ وَعَنْ زَوْجِهِ عِطَاءَهَا وَخَصِنَاتٍ عَلَيْهِمَا

ثُمَّ تَابَ عَلَيْهِ رَبُّهُ وَهَدَىٰ - ثُمَّ أَجْتَبَهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ: 122/120

وَأَمَّا يَا تِينُكُمَا - فَأَمَّا يَا تِينُكُمَا: 123/121:

۱۲۸: مَن - گم

135: الصِّرَاطِ الْمُسْتَقِيمِ - الصِّرَاطِ: 135:

SŪRA XXI

- 4: قُلْ رَبِّي يَعْلَمُ السِّرَّ - قُلْ رَبِّي يَعْلَمُ الْقَوْلَ. So read by Ubai.
- 5: بِالْآيَاتِ الَّتِي أُرْسِلَ بِهَا الْأَوَّلُونَ - بَايَعَهُ كَمَا أُرْسِلَ الْأَوَّلُونَ.
- 24: ذِكْرٌ مِنْ مَعِيَ - ذِكْرٌ مِنْ مَعِيَ. So read by Yaḥyā b. Yaʿmar and Ṭalḥa.
- ذِكْرٌ مِنْ قَبْلِي - ذِكْرٌ مِنْ قَبْلِي. So Ibn Yaʿmar and Ṭalḥa.
- 30/31: أَنَّ الْأَرْضَ وَالسَّمَاءَ - أَنَّ السَّمَوَاتِ وَالْأَرْضَ.
- 31/32: لِلْأَرْضِ - فِي الْأَرْضِ.
- 33/34: يَعْمَلُونَ - يَسْبَحُونَ.
- 37/38: خَلَقَ الْعَجَلُ مِنَ الْإِنْسَانِ - خَلَقَ الْإِنْسَانُ مِنْ عَجَلٍ.
- 43/44: مَنَعَ أَنْفُسَهُمْ - نَصَرَ أَنْفُسَهُمْ.
- وَلَا أَنْتُمْ مِنَّا - وَلَا هُمْ مِنَّا.
- 47/48: أُنَبِّئَا - أُتِنَّا. See also Ubai's reading.
- 79: فَعَلَّمْنَاهَا - فَفَهَّمْنَاهَا.
- 80: لِنُحْصِنَكُمْ - لِنُحْصِنَكُمْ.
- 82: مَنْ يَغُوصُ لَهُ وَيَعْمَلُ - مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ and omitted the words عَمَلًا دُونَ ذَلِكَ.
- 94: كُفِّرَ - كُفِّرَانِ.
- 95: حَرَامٌ - حَرَامٌ, which was the reading of Abū Bakr, Ḥamza and al-Kisāʿi.
- 96: حَذَبَ - حَذَبَ. So read by Ibn ʿAbbās, al-Jaḥḍarī and others.
- 104: لِلْكَتَابِ - . The friends of Ibn Masʿūd supported TR against the alternative reading الْكِتَابِ.

SŪRA XXII

- 2: بِسُكْرَى - بِسُكْرَى, supporting the reading of Ḥamza, al-Kisāʿi and al-Aʿmash.

- 5: فِي شَكٍّ - فِي رَبِّبٍ.
- مِنْكُمْ مَنْ يَتَوَقَّى وَمِنْكُمْ مَنْ يَكُونُ - مِنْكُمْ مَنْ يَتَوَقَّى وَمِنْكُمْ مَنْ يَرُدُّ شَيْئًا وَمِنْكُمْ مَنْ يَرُدُّ.
- 9: وَلَنْدِيقَهُ - وَلَنْدِيقَهُ.
- 11: وَالْآخِرَةَ - وَالْآخِرَةَ.
- 13: مَنْ - لَمْ.
- 15: ثُمَّ لِيَقْطَعَهُ - ثُمَّ لِيَقْطَعَهُ.
- 19/20: أَخْتَصِمَا - أَخْتَصِمَا. So read also by Ibn Abī ʿAbla.
- 22: كُلِّ مَا - كُلِّمَا a purely orthographic variant.
- 27/28: يَأْتُونَ - يَأْتِينَ. So read by Ibn Abī ʿAbla, aḍ-Ḍaḥḥāk and others.
- مَعِينٍ - عَمِينٍ.
- 31/32: تَهْوَى بِهِ الرِّيحُ - تَهْوَى بِهِ الرِّيحُ.
- 35/36: وَالْمُتَّقِينَ الصَّلَاةَ - وَالْمُتَّقِينَ الصَّلَاةَ. So al-Aʿmash and Ibn Muḥaiṣin.
- 36/37: صَوَافِنَ - صَوَافِنَ. So read by Ibn ʿAbbās, Qatāda and al-Ḥasan. See Ubai. Some gave him as adding مَقُولَةً as did Ibn Khuthaim, but others said he read مَعْقُولَةً.
- 39/40: يَقَاتِلُونَ فِي سَبِيلِ اللَّهِ - يَقَاتِلُونَ. though some said he read قَاتَلُوا.
- 46/45: فَإِنَّهُ - فَإِنَّهَا. So read by Abū Nahik.

SŪRA XXIII

- 14: ثُمَّ خَلَقْنَا النَّطْنََةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا.
- ثُمَّ خَلَقْنَا النَّطْنََةَ عِظَامًا some gave his reading as ثُمَّ خَلَقْنَا النَّطْنََةَ عِظَامًا.
- ثُمَّ جَعَلْنَا النَّطْنََةَ عَلَقَةً فَجَعَلْنَا عِظَامًا وَعَصَبًا فَكَسَوْنَاهُ لَحْمًا.
- الْعَلَقَةَ مُضْغَةً ثُمَّ كَسَوْنَاهُ لَحْمًا.
- أَنشَأْنَاهُ نَشْأَةً سَوِيًّا - أَنشَأْنَاهُ خَلْقًا.

تَخْرُجُ بِالذَّهْنِ - تُخْرِجُ الذَّهْنَ, but some said تُخْرِجُ بِالذَّهْنِ: 20.

See Ubai's reading.

وَصَبَغَ الْإِكْلِينَ - وَصَبَغَ لِلْإِكْلِينَ.

فِي الطَّيْرِ وَالْأَنْعَامِ لَعِبْرَةٌ - فِي الْأَنْعَامِ لَعِبْرَةٌ تُسْفِكُكُمْ مِمَّا فِي بُطُونِهَا: 21.
يُسْفِكُكُمْ مِمَّا فِي بُطُونِ الْأَنْعَامِ. See also Ubai's reading here.

25: عَتَى حِينَ - عَتَى حِينَ. See *Lisān al-ʿArab* ii, 363.

أَبْعَدُكُمْ إِذَا - أَبْعَدُكُمْ أَنْكُمْ إِذَا: 35/37.

تُوَعَّدُونَ - تُوَعَّدُونَ: 36/38.

نَحْيًا وَنَبُوتٌ - نَبُوتٌ وَنَحْيًا. So read by Ubai.

فَذَرَوْهُمْ فِي سَكْرَتِهِمْ - فَذَرَوْهُمْ فِي غَيْرِهِمْ: 54/56.

as in vs. 25. - حتى حين

نُهْدِدُهُمْ - نُهْدِدُهُمْ: 55/57.

غَمْرَتٌ - غَمْرَةٌ. So read by Ubai also.

عَلَى أَدْبَارِكُمْ تَنْكُصُونَ - عَلَى أَعْفَافِكُمْ تَنْكُصُونَ: 66/68. Given by some as the reading of 'Alī.

سُورًا - سِيرًا. So read by Ibn 'Abbās, Ibn 'Umar and others.

يَهْجُرُونَ - يَهْجُرُونَ, the reading of Zaid b. 'Alī, Ibn 'Abbas and 'Ikrima.

الْأَرْضُ وَمَا بَيْنَهُمَا - الْأَرْضُ وَمَنْ فِيهَا: 71/73.

اللَّهُ - إِلَهُ, the reading of Abū 'Amr and Ya'qūb. 87-89/89-91:

إِلَهُ (plu) - إِلَهُ: 91/93.

حَضَرَ - جَاءَ. So read also by Ubai.

يَسَاءَلُونَ - يَسَاءَلُونَ: 101/103.

شَقَارَتَنَا - شَقَوَاتَنَا. So read by Ḥamza, al-Kisā'i and others.

سُخْرِيًّا - سُخْرِيًّا, the reading of Nāfi', Ḥamza and al-Kisā'i. 110/112:

إِنِّي عَفَوْتُ عَنْهُمْ - إِنِّي جَزَيْتُهُمْ: 111/113.

SŪRA XXIV

فَرَضْنَاهَا - فَرَضْنَاهَا, the reading of Ibn Kathīr and Abū 'Amr, but some said he read فَرَضْنَا لَكُمْ.

الزَّانِ - الزَّانِ. So read by Yahyā b. Ya'mar. 2:

يَحْجُزُ - وَيَدْرُوا: 8.

عَذَابٌ أَلِيمٌ - عَذَابٌ عَظِيمٌ: 11.

تَتَلَفَّوْنَهُ - تَتَلَفَّوْنَهُ, but some said تَتَلَفَّوْنَهُ, and others that he read as Ubai تَتَلَفَّوْنَهُ. 15/14:

وَلْيَصْنَعُوا and وَلْيَعْنُوا - وَلْيَصْنَعُوا and وَلْيَعْنُوا. So al-Ḥasan and others. 22:

الْحَقُّ - الْحَقُّ. So Mujāhid, Ibn 'Abbās and others. See Ubai's reading. 25:

تَسْلِمُوا عَلَى أَهْلِهَا وَتَسْتَأْذِنُوا - تَسْلِمُوا عَلَى أَهْلِهَا وَتَسْلِمُوا عَلَى أَهْلِهَا. See also Ubai's reading 27:

سُرٌّ - يُخْفِينَ: 31.

لَهُنَّ غُفُورٌ - غُفُورٌ. So read by Ibn 'Abbās and Ibn Jubair. 33:

نُورِهِ فِي قَلْبِ الْمُؤْمِنِينَ - نُورِهِ. See also Ubai's reading. Some gave him as reading here a Shī'a reading مِثْلُ نُورٍ مِنْ أَمِّنَ: 35:

يُؤْتِيهِ وَأَحَبُّ أَهْلِ بَيْتِ نَبِيِّهِ.

وَقَدْ - يُوقَدُ.

تَسَسَّهَ - تَسَسَّهَ. So read also by Ubai.

يُسَبِّحُونَ but some said يُسَبِّحُونَ with رجال after فيها. 36: See also Ubai's reading.

تُقَلِّبُ فِيهِ الْوُجُوهَ - تَقَلِّبُ فِيهِ الْقُلُوبُ. See also Ubai. 37:

مَصْنُوفَاتٍ - صَفَاتٍ. Similarly Ubai. 41:

خَلَّاهُ - خَلَّاهُ. So read by aḍ-Ḍaḥḥāk, Abū 'l-Āliya and others. 43:

لِيَقْضَى - لِيَحْكُمَ. So read also by Abū 'l-Mutawakkil. 51/50:

(imp.) اِحْسَبْ - لَا تَحْسِبَنَّ : 57/56.

60/59: جَلَّابِيَهُنَّ - ثِيَابَهُنَّ, as Ubai, but some gave them both as
reading مِنْ ثِيَابِهِنَّ .
يَعْنِينَ - يَسْتَعْنِينَ .

SŪRA XXV

عَلَى نَبِيِّهِ وَأَهْلِ بَيْتِهِ مِنْ ذُرِّيَّتِهِ الَّذِينَ وَرِثُوا عِلْمَ الْكِتَابِ - عَلَى عَبْدِهِ: 1
So Ubai. مِنْ بَعْدِهِ لِيَكُونُوا

نَزَلَ with الْفُرْقَانُ. See also the reading of Ubai here.

17/18: مِنْ دُونِنَا - مِنْ دُونِ اللَّهِ. So Abū Nahīk and Ibn Dharr.

20/22: یهشون - یهشون. As 'Alī and as-Sulamī.

مَقِيلًا ثُمَّ إِنَّ مَقِيلَهُمْ لَا إِلَىٰ الْجَحِيمِ - مَقِيلًا: 24/26

25/27: نَزَلَ الْمَلَائِكَةُ - وَأَنْزَلَ الْمَلَائِكَةُ, others say نَزَلَ الْمَلَائِكَةُ and others أَنْزَلَ الْمَلَائِكَةُ. See also U'bai's reading.

۳۲/۳۴ - لِيُثَبِّتَ - لِيُثَبِّتَ

38/40: شُودَا — He agreed with TR here against the majority reading شُودَا.

۴۰/۴۲: اَمْطُرُواْ وَاَمْطَرْنَاہَا - اَمْطَرْتُ

أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا إِنْ كَادَ لِيُضِلَّنَا عَنْ الْهَيْتَةِ لَوْلَا 41-42/43-44
أَهَذَا الَّذِي اخْتَارَهُ اللَّهُ مِنْ بَيْنِنَا — He read as Ubai — أَنْ صَبَرْنَا
رَسُولًا إِنْ كَادَ لِيُضِلَّنَا عَنْ عِبَادَةِ إِلَهِنَا لَوْلَا أَنْ صَبَرْنَا

ارَابَيْكَ - اَرَايْتَ: 43/45

أَهْلٌ - أَهْلٌ (plu.).

48/50: جَعَلَ - أَرْسَلَ. So read by Ṭalḥa also.

مبشرات - بشرات

49/51: لِنُنْشِرَ - لِنُحْيِيَ. So read by Ṭalḥa and Ibn Qais.

نَسِيَهُ - نَسِيَهُ. So read by al-A'mash and many others.

60/61: **يَا مُرْنَا** - **تَا مُرْنَا** as the reading of Ḥamza, al-Kisāʾi and al-Aʿmash, but others said he read **تَا مُرْنَا**.

61/62: فُصُورًا — بُرُوجًا, quoted as from the friends of Ibn Mas'ūd.

سُرْجَا - سِرَاجَا. So read by 'Alqama and some of the Kūfans.

62/63: يَدْرُكُ - يَدْرِكُ. So read by Abū 'l-Mutawakkil. See also Ubai's reading.

63/64: وَعِبَادُ - وَعِبَادُ. So read by Ubai also.

65/66: He, like Ibn az-Zubair, omitted **إِنَّ عَذَابَهَا كَانَ غَرَامًا** and read instead **رَبَّنَا إِنَّا أَتَيْنَا أَنهَا سَاءَتْ**.

68: *يَقْنَى* others *يَقْنَى* *أَنَا مَا* others say *يَقْنَى* *فِيهِ* *أَنَا مَا* - *يَقْنَى* *أَنَا مَا*
أَنَا مَا others say that for *أَنَا مَا* he read *أَنَا مَا*.

74: ذُرَيْمًا — ذُرَيْمًا (sing.) as Abū 'Amr and some others.

قُرَات - قُرَّة. So read by Abū Huraira and Abū 'd-Dardā'.

الجنة - الغرفة: 75

76: حَسْبَتْ لَهُمْ - حَسْبَتْ. So read by Ubai.

77: كَذَّبَ الْكَافِرُونَ - كَذَّبْتُمْ. So read by Ibn az-Zubair also.

SŪRA XXVI

1: طسم - طسم a purely orthographic variant.

4/3: فَتَظَلَّلْ — فَظَلَّتْ. So read by Ṭalḥa. See also Ubai's reading.

خَاضِعَةً - خَاضِعِينَ. So Ubai and many others.

فَقَدْ كَذَّبُوا بِرُسُولِهِمْ لَمَّا جَاءَهُمْ - فَقَدْ كَذَّبُوا: 6/5

وَيَضِيقُ لِدَاكَ صَدْرِي - وَيَضِيقُ صَدْرِي: 13/12

إِذَا أَنَا - إِذَا وَأَنَا: 20/19

أَتَجَاهِلِينَ - الضَّالِّينَ

24/23: رَّب - رَّب. So read by Abū Rajā' and 'Isā ath-Thaqafī.

إِنَّ الرُّسُولَ الَّذِي - إِنَّ رَسُولَكُمْ الَّذِي: 27/26

- 28/27: **الْبَشَارِقِ وَالْمَغَارِبِ - الْبَشْرِقِ وَالْمَغْرِبِ**. So al-A'mash.
given from the friends of Ibn Mas'ūd.
- 39/38: **وَقَالَ النَّاسُ هَلْ أَنْتُمْ مُسْتَبْعُونَ - وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَبِعُونَ**.
- 40/39: He read the verse **لَعَلَّنَا إِلَى السَّحَرَةِ إِنْ هُمْ يُغْلَبُونَ** نَتَّبِعُ مِنْهُمْ **الْفَالِغِينَ**.
- 42/41: **إِذَا لَمِنَ - إِذَا لَمِنَ** without لَمِنَ.
- 56: **حَازِرُونَ - حَازِرُونَ**. So read by Ibn as-Samaifa.
- 60: **وَاتَّبَعُوهُمْ - فَاتَّبَعُوهُمْ**. So read by al-Hasan and adh-Dhimārī.
- 63: **فَرِيقِي - فَرِيقِي**.
- 64: **وَأَزَلُّنَا - وَأَزَلُّنَا**. Likewise Ubai.
- 71: **أَصْنَامًا إِلَى إِلَهَةٍ لَنَا - أَصْنَامًا**.
- 81: **وَإِذَا مَثُ فَهُوَ يُحْيِي - وَالَّذِي يُبْنِي ثُمَّ يُحْيِي**. So Ṭalḥa b. Muṣarrif.
- 90: **وَأُزْلِفَتِ - وَأُزْلِفَتِ**. So Ubai and al-Jahḍarī.
- 111: **وَاتَّبَعَكَ - وَاتَّبَعَكَ**. So read by ad-Daḥḥāk and Ya'qūb.
- 129: **كَيْ تَخْلُدُوا - لَعَلَّكُمْ تَخْلُدُونَ**.
- 137: **خَلَقَ - خَلَقَ**. As al-Hasan, Ibn Kathīr and others, but some say he read **اخْتَلَقَ**.
- 149: **فَرِهَيْنَ**. He supports TR against the common reading **فَارِهَيْنَ**.
- 166: **مَا أَصْلَحَ اللَّهُ - مَا خَلَقَ اللَّهُ لَكُمْ** or **أَصْلَحَ - خَلَقَ**. Some said he read **أَصْلَحَ**. See Ibn Khuthaim.
- 170: **وَوَاعَدْنَا أَنْ نُؤْتِيَهُ أَهْلَهُ - فَجِئْنَاهُ وَأَهْلَهُ**.
- 176: **الْأَيْكَةِ - لَيْكَةِ**.
- 205: **أَفَرَأَيْتَكَ - أَفَرَأَيْتَ**.
- 215: He and 'Alī read here **وَمِنْ أَهْلِ بَيْتِكَ مِنَ الْمُؤْمِنِينَ فَإِنْ - وَرَهْطِكَ مِنْهُمْ الْمُخْلِصِينَ فَقُلْ** which is a Shī'a reading.

- 227/228: **يَنْفَلِبُونَ** for **يَنْفَلِبُونَ** which necessitates reading **مُنْقَلِبٍ - مُنْقَلِبٍ**.
So read by Mujāhid, Abū Nahik and others. See also Ubai's reading.
- إِلَى أَيٍّ - أَيٍّ**.
- فَالَيْكَ بِهِمْ أَجْرٌ** he read **ظَلَمُوا** and after **يَمِثِلُ مَا - مِنْ بَعْدِ مَا**
فَالَيْكَ بِهِمْ أَجْرُهُمْ بِمَا صَبَرُوا or some said **غَيْرَ مَمْنُونٍ**.

SURA XXVII

- 14: **عُلُوقًا - عَلِيًّا**. See also Ubai's reading.
- 16: **عَلِمْنَا مَنْطِقَ - عَلِمْنَا مَنْطِقَ** (i. e. Allah), but some said he read **عَلِمْنَا مَنْ أَنْطَقَ الطَّيْرَ وَأَنَانَا مِنْ كُلِّ شَيْءٍ**.
- 19: **ضَحَكًا - ضَحَكًا**. So Ubai and Ibn as-Samaifa.
- 22: **فَمَكَتَ فَقَالَ - فَمَكَتَ غَيْرَ بَعِيدٍ فَقَالَ**. See also Ubai's reading.
Some said as read by Ubai and al-A'mash.
- 25: **هَلَّا يَسْجُدُوا - هَلَّا تَسْجُدُونَ** though some said **هَلَّا تَسْجُدُونَ** and others said **هَلَّا تَسْجُدُونَ**. See also Ubai's reading.
- أَخْبَنًا - أَلْغَبَهُ**. So read by Mālik b. Dīnār and Ṭkrima.
- زَيْنَ السَّمَوَاتِ - فِي السَّمَوَاتِ**. See also Ubai's reading.
He agreed with TR against the common reading **يُعْلَنُونَ**.
- 30: **وَإِنَّهُ - إِنَّهُ**. See also Ubai's reading.
- 32: **فَاضِبَةً - فَاطِطَةً**.
- 36: **جَاءُوا - جَاءُوا**. So read also by Ibn Dharr.
- أَتَيْدُونَنِي - أَتَيْدُونَنِي**, supporting the reading of Ibn Kathīr, though some said he read **أَتَيْدُونَنِي** supporting Ḥamza and al-Kisā'i.
- 37: **أَرْجِعُوا - أَرْجِعْ**. So Ibn 'Abbās.

37: هَـ - هَـ . So read by Ibn Dharr.

39: عَفْرَةً - عَفْرَةً . See also Ubai's reading.

40: $\text{أَمِينَ قَالَ أَرِيدُ أَجْعَلَ مِنْهُ}$. See also Ubai's reading.

40: $\text{أَنْظُرْ فِي كِتَابِ رَبِّي ثُمَّ آتَيْكَ}$ - أَنَا آتَيْكَ .

42: $\text{وَأَنَا أَوْتَيْنَا الْعِلْمَ مِنْ رَبِّنَا مِنْ قَبْلُهَا}$ - $\text{وَأَوْتَيْنَا الْعِلْمَ مِنْ قَبْلُهَا وَكُنَّا}$.

43: أَنَّهُ - إِنَّهَا .

44: رَجُلَيْهَا - سَاقِيهَا .

44/45: $\text{فَلَمَّا دَخَلْتَهُ قَالَتْ}$ - قَالَتْ .

قَدْ ظَلَمْتُ - ظَلَمْتُ .

49/50: $\text{تَفَسَّمُوا - قَالُوا تَفَاسَّمُوا بِاللَّهِ لَنَبِيَّتِهِ وَأَهْلِهِ ثُمَّ لَنَقُولَنَّ لَوْلَا مَا شَهِدْنَا}$ Others however, said his reading here was $\text{تَفَاسَّمُوا ثُمَّ لَنَقُولَنَّ مَا شَهِدْنَا}$, omitting the intervening words..

66/68: بَلْ أَدْرَكَ - بَلْ أَدْرَكَ but others say بَلْ أَدْرَكَ or بَلْ أَدْرَكَ .

See also Ubai's reading.

74/76: تُخْفِي - تُكْنِي .

81/83: $\text{وَمَا أَنْتَ بِهَدَى الْعَمَى}$ - $\text{وَمَا أَنْتَ بِهَدَى الْعَمَى}$ but others say $\text{وَمَا أَنْتَ بِهَدَى الْعَمَى}$.

82/84: بَانَ - أَنَّ .

87/89: أَتَوْهُ - He supported TR and Hamza against the more common أَتَوْهُ . See also Ubai's reading.

91/93: الَّذِي - الَّتِي . So read by Ibn 'Abbās.

92/94: $\text{وَأَنْ أَنْزَلَ الْقُرْآنَ}$ - $\text{وَأَنْ أَنْزَلَ الْقُرْآنَ}$. See also Ubai's reading.

SURA XXVIII

6/5: نَرَى - نَرَى supporting the reading of Hamza, al-Kisā'i and al-Hasan.

7/6: $\text{لَمَّا وَضَعَتْهُ أَنْ أَرْضَعِيهِ}$ - أَنْ أَرْضَعِيهِ .

9/8: وَلَكَّ - وَلَكَّ .

فَرَّتْ عَيْنٌ - He placed this before لَا تَقْتُلُوهُ .

10/9: فَرَعَا - فَرَعَا . So read by Abū 'I-Jawzā' and others. See also Ubai.

لَتَشْعُرَ بِهِ - لَتَشْعُرَ بِهِ . So read also by Ibn Khuthaim.

11/10: جَانِبٍ - جَانِبٍ . So read by Ibn Qais, Abū 'Imrān and others. See Ubai.

لَا يَنْتَبِهَانِ - لَا يَنْتَبِهَانِ .

$\text{فَتَوَارَتْ عَنْهُمْ إِلَى جَانِبٍ}$ - $\text{فَبَصُرَتْ بِهِ عَنْ جَانِبٍ}$.

15/14: فَنَكَرَهُ though some said فَنَكَرَهُ - فَنَكَرَهُ .

17/16: $\text{فَلَا تَجْعَلْنِي (يَا رَبِّ) - فَلَنْ أَكُونَ}$.

$\text{وَدُونَهُمْ أَمْرَانِ حَابِسَتَانِ}$ - $\text{مِنْ دُونِهِمْ أَمْرَانِ}$. So read by 'Urwa b. az-Zubair.

28: $\text{أَيُّ الْأَجَلَيْنِ مَا}$ - أَيُّمَا .

32: فَذَانِكَ - فَذَانِكَ . So read by 'Isā ath-Thaqafi, Shibil and others.

35: $\text{فَآذِهِمَا يَكَلِّمَتِي وَيَمِينِ اتَّبَعَكُمَا}$ - $\text{يَا بَاتِنَا أَنْتُمَا وَمَنْ اتَّبَعَكُمَا}$ and some said he read $\text{وَمِنْ اتَّبَعَكُمَا الْغَالِبُونَ}$ instead of $\text{أَنْتُمْ الْغَالِبُونَ}$.

38: $\text{وَقَالَ يَا هَامَانُ - فَأَوْفِدْ لِي يَا مَسْنُ عَلَى الطَّيْرِ فَاجْعَلْ لِي صَرْحًا}$ - $\text{أَوْفِدِي عَلَى الطَّيْرِ فَأَبْنِ لِي صَرْحًا}$.

48: $\text{سَحَرَانِ أَظَاهَرَا}$ - $\text{سَاحِرَانِ أَظَاهَرَا}$ though some said $\text{سَحَرَانِ أَظَاهَرَا}$ and some said he supported TR.

57: ثَمَرَاتُ - ثَمَرَاتُ . So 'Isā ath-Thaqafi and al-Jahdari. See also Ubai.

أَوَلَمْ يَكُنْ لَهُمْ فِي الْأَرْضِ وَجَعَلْنَا لَهُمْ حَرَمًا - أَوَلَمْ نُنَبِّئْ لَهُمْ حَرَمًا
(though perhaps with نُنَبِّئْ for يَكُنْ).

61: أَمِنْ - أَمِنْ. So Ṭalḥa and Ibn Dharr.

66: فَصَبَّيْتَ - فَصَبَّيْتَ. So al-A'mash and others.

يَسَاءَ لَوْنٌ - يَسَاءَ لَوْنٌ. So Abū 'l-Mutawakkil and Abū 'l-Jawzā'.

82: لَوْ لَا مِنْ اللَّهِ - لَوْ لَا أَنْ مِنْ. So Ibn Dharr and Abū Ḥaṣīn.
لَا نُخْصِفَ but others say لَانْخُسِفَ which was read by al-A'mash, and others لَنْخُسِفَ which was given from Ubai.

Others say he read اللَّهُ عَلَيْنَا لَقَلْبَ بِنَا, a reading given also from Ubai.

86: تَجْعَلْنَ - تَكُونَنَّ.

SŪRA XXIX

8/7: حُسْنًا - حُسْنًا. So read by Abū Rajā' and Ibn Qais. See also Ubai.

17/16: إِنَّ الَّذِينَ تَخْلُقُونَ - إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ
لَا يَمْلِكُونَ.

25/24: وَخَلَقُوا إِنْكَا إِنْهَا though some said إِنْهَا مَوْدَّةُ يَنْكُم - مَوْدَّةُ يَنْكُم.
مَوْدَّة. See also Ubai's reading.

34/33: إِنَّا مُرْسِلُونَ - إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ
عَلَيْهَا عَذَابًا مِنَ السَّمَاءِ.

41/40: أَوَلَا نَا كَمَثَلِ بَيْتِ الْعَنْكَبُوتِ - أَوَلَا يَأْتِيهِ كَمَثَلِ الْعَنْكَبُوتِ.

45/44: إِنَّ الصَّلَاةَ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى - إِنَّ الصَّلَاةَ تَنْهَى.

49/48: بَلْ هِيَ - بَلْ هُوَ.

50/49: لَوْ لَا يَأْتِيَنَا بِآيَةٍ - لَوْ لَا أَنْزِلَ عَلَيْهِ آيَاتٌ.

55: يُقَالُ - يَقُولُ. So Ibn Abī 'Abī.

58: لَنْتُوبِيَهُمْ - لَنْتُوبِيَهُمْ, supporting the reading of Ḥamza and al-Kisā'i.

66: فَتَتَّبِعُوا فَسَوْفَ تَعْلَمُونَ - وَلِيَتَّبِعُوا, though some said he read لَسَوْفَ لَهَا, and others that he had تَتَّبِعُوا. See also Ubai's reading.

SŪRA XXX

10/9: السُّوَى - السُّوَايَ.

11/10: يَبْدُوا - يَبْدُو, so read by Ṭalḥa b. Muṣarrif.

24/23: أَنْ يُرِيَكُمْ - يُرِيَكُمْ.

27/26: عَلَيْهِ هَيِّنٌ - أَهْوَنُ عَلَيْهِ. See also Ubai's reading.

34/33: فَلْيَتَّبِعُوا though others say he read وَلِيَتَّبِعُوا.

41/40: الْبُرُورِ وَالْبُحُورِ - الْبَرِّ وَالْبَحْرِ, the reading of Ibn 'Abbās and 'Ikrima.

49/48: مِنْ قَبْلِهِ عَلَيْهِمْ - عَلَيْهِمْ مِنْ قَبْلِهِ omitting مِنْ قَبْلِهِ.

54/53: ضَعُفًا (bis) and ضَعُفًا - ضَعُفًا. He supported TR against the common ضَعُفًا and ضَعُفًا.

58: الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ - الَّذِينَ كَفَرُوا.
إِنَّمَا أَنْتُمْ - إِنْ أَنْتُمْ إِلَّا.

SŪRA XXXI

3/2: بُشْرَى - رَحْمَةً.

7/6: وَكَانَ مُسْتَكْبِرًا كَانَ أَمْ يَسْمَعُهَا. See Ubai's reading here.
وَقَرَأَ مُسْتَكْبِرًا - وَقَرَأَ.

10/9: He omitted تَرَوْنَهَا. See Ubai's reading.

وَجَعَلَ الْأَرْضَ - وَالْقَى فِي الْأَرْضِ.

15/14: إِنَّمَا مَرْجِعُكُمْ ثُمَّ تَنْبَأُ - ثُمَّ إِلَى مَرْجِعِكُمْ فَأَنْبِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ.
كُلُّ نَفْسٍ بِمَا عَمِلَتْ.

- 16/15: فَتَكُنْ - فَتَكُنْ. So read by Ibn as-Samaifa^c and Abū Nahik.
 20/19: مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ - ظَهْرَةً وَبَاطِنَةً.
 21/20: وَإِذَا قِيلَ اتَّبِعْ مَا أَنْزَلَ مِنْ رَبِّكَ - وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ.
 25/24: أَفَنُصِصَهُ اللَّهُ يَخْجَدُونَ إِنَّ اللَّهَ - فَلِئَلَّاحْمَدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ.
 سَمِيعٌ عَلِيمٌ.
 27/26: وَيَجْرُ الْيَمُّ مِنْ بَعْدِهِ سَبْعَةَ آجُرٍ. So also Ubai, but others say they read وَيَجْرُ - وَالْبَحْرُ.
 يَمُّهُ مِنْ بَعْدِهِ سَبْعَةَ آجُرٍ.
 يَمُّهُ، though some say he read يَمُّهُ as Ibn 'Abbās,
 and others say he omitted مِنْ بَعْدِهِ and others that he read
 وَيَجْرُ يَمُّهُ سَبْعَةَ آجُرٍ.
 33/32: أَخْشَوْا رَبَّكُمْ - اتَّقُوا رَبَّكُمْ.
 34: يَا أَيُّهَا - يَا أَيُّهَا. So read also by Ibn Abī 'Abla.

SURA XXXII

- كُلِّمُ اللَّهُ الَّذِي يَعْلَمُ الْغَيْبِ فِي السَّمَوَاتِ - ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ 6/5
 as Ubai.
 فِي الْأَرْضِ وَكُنَّا تُرَابًا - فِي الْأَرْضِ 10/9
 يَقُولُونَ رَبَّنَا - رَبَّنَا 12
 تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ - تُخْفِي، though some say that for
 he read تَعْلَمُنَّ نَفْسٌ مَا يُخْفِي لَهُمْ.
 قُرَاتٍ - قُرَةٍ. So read by Abū Huraira.
 19: جَنَّةٌ - جَنَّةٌ. So read by Talḥa and Ibn Dharr.
 20: كُلُّ مَا - كُلُّهَا a purely orthographic variant.
 22: وَمَنْ أَكْثَرُ دِينًا - وَمَنْ أَظْلَمُ.
 24: لَهَا - لَهَا، though some said لَهَا like Ḥamza and al-Kisā'i.
 25: يَوْمَ الْفَيْصَةِ - يَوْمَ الْفَيْصَةِ.
 27: يُبْصِرُونَ - يُبْصِرُونَ.

SURA XXXIII

- 1: تَنِي - تَنِي. So read by Abū Rajā' and Ibn Dharr.
 6: أُمَّهُاتُهُمْ وَهُوَ أَبٌ لَهُمْ - أُمَّهُاتُهُمْ as Ubai, though some said he
 read أُمَّهُاتُهُ.
 ثُمَّ أُولُوا الْأَرْحَامِ أُولَى بَعْضُهُمْ - وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أُولَى بَعْضٍ.
 إِلَى أُولِيَانِكُمْ مَعْرُوفًا مِنَ الْمُهَاجِرِينَ وَالْمُؤْمِنِينَ - إِلَى أُولِيَانِكُمْ مَعْرُوفًا.
 10: الظَّنُّونَ - الظَّنُّونَ، supporting the reading of Ḥamza, Ya'qūb
 and Abū 'Amr.
 19: كَذَرَّانِ الَّذِي - كَذَرَّانِ الَّذِي.
 20: بُدَى - بَدَى. So read by Ibn Ya'mar and Talḥa.
 - يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ
 يَحْسِبُونَ الْأَحْزَابَ قَدْ ذَهَبُوا فَأَإِنَّا وَجَدُوهُمْ لَمْ يَذْهَبُوا وَدَلَّ لَوْ أَنَّهُمْ بَادُونَ.
 22: زَادُوهُمْ - زَادُوهُمْ (plu.) So Ibn Abī 'Abla.
 25: الْقِتَالِ بَعْلِي أَبْنِ أَبِي طَالِبٍ - الْقِتَالِ. A Shī'a reading.
 26: آزَرُوهُمْ - ظَاهَرُوهُمْ. See also Ibn Khuthaim's reading.
 31: وَمَنْ تَعَمَّلْ مِنْكُمْ مِنْ - وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعَمَّلْ صَالِحًا
 الصَّالِحَاتِ وَتَقْنُتْ لِلَّهِ وَرَسُولِهِ.
 33: وَأَقْرِرنَ - وَقَرْنَ. See Ubai's reading.
 لِيُذْهَبَ الرِّجْسَ عَنْ أَهْلِ بَيْتٍ - لِيُذْهَبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ
 نَبِيِّهِمْ لَأَنَّهُمْ أَمْ يَعْبُدُوا الْأَصْنَامَ. This is a Shī'a reading. After
 the word نَبِيِّهِ the scribe has added صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but
 this is not part of the reading.
 37: وَتُرِيدُ أَنْ تُخْفِيَ - وَتُخْفِي.
 39: يُلْقُوا رِسَالَاتِ رَبِّهِمْ - يُلْقُونَ رِسَالَتِ اللَّهِ. See also Ubai's reading.
 40: لَكِنْ نَبِيًّا خَتَمَ - لَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ.
 50/49: وَاللَّاتِي هَاجَرْنَ - اللَّاتِي هَاجَرْنَ with.

- with omission of **إِنْ**. See also Ubai's reading.
 51: **وَيَرْضَيْنَ كُلَّهُنَّ بِمَا آتَيْنَهُنَّ** - **وَيَرْضَيْنَ بِمَا آتَيْنَهُنَّ كُلَّهُنَّ**.
 53: **إِنَاءُهُ** - **إِنَاءُ**. So read also by al-A'mash.
 56: **يَصْلُونَ عَلَيَّا يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِمَا كَمَا صَلَّى اللَّهُ عَلَيْهِمَا**, though others say he read **صَلُّوا عَلَيْهِ كَمَا صَلَّى اللَّهُ عَلَيْهِمَا**, a Shī'a reading.
 66: **الرَّسُولَ** - **الرَّسُولَا**. See also on v. 10.
 67: **السَّيْلَ** - **السَّيْلَا**.
إِنَّا عَصَيْنَا - **إِنَّا أَطَعْنَا**. See also Ubai's reading.
 68: **كَبِيرَا** - He agrees with TR against the common reading **كَبِيرَا**, though some said he also read thus against TR.
مِنْ عَذَابِ النَّارِ - مِنْ عَذَابِ.
 69: **فَبَرَأَهُ اللَّهُ** - **فَبَرَأَهُ**. So read by Ubai.
عَبْدًا لِلَّهِ, though some said he read **عَبْدُ اللَّهِ** - **عِنْدَ اللَّهِ** as al-A'mash.

SURA XXXIV

- 1: **الْعَلِيمُ** - **الْخَبِيرُ**. So Mu'adh also.
 3: **عَلِمَ** - **عَلِمَ** which was read also by many of the Kūfans.
 12/11: **مِنْ تَحْتِ يَدَيْهِ** or **مِنْ بَيْنِ يَدَيْهِ** - **بَيْنَ يَدَيْهِ**.
يَا أَيُّهَا الَّذِينَ آمَنُوا.
 14/13: **مَا دَلَّهُمْ عَلَى الْمَوْتِ وَهُمْ يَعْمَلُونَ لَهُ حَوْلًا** - **مَا دَلَّهُمْ عَلَى مَوْتِهِ** **أَكَلَتْ مِنْسَاتَهُ فَمَكَتُوا يَدَابُونَهُ مِنْ بَعْدِ مَوْتِهِ حَوْلًا** - **تَأْكُلُ مِنْسَاتَهُ** **وَمِنْسَاتَهُ وَهُمْ يَدَابُونَهُ لَهُ حَوْلًا**, but others say his reading was **حَوْلًا**, and others note the variant **مِنْ سَاتِهِ**. See also Ubai's reading.
 See also **تَبَيَّنَتِ الْأَنْسُ مِنَ الْخَيْنِ أَنْ لَوْ كَانُوا يَعْلَمُونَ** - **تَبَيَّنَتِ الْخَيْنُ** Ubai's reading.

- See also Ubai's reading.
 18/17: **وَطَوَّلْنَا** - **وَقَدَّرْنَا**. So Ibn Qais.
 20/19: **رَبِّ لَهُمْ إِبْلِيسُ عَلَيْهِ** - **صَدَقَ عَلَيْهِمُ إِبْلِيسُ ظَنَّهُ**. So read by Ibn Qais.
 22/21: **دُونَهُ** - **دُونِ اللَّهِ**.
 23/22: **فَزَعَجَ**, but others say **أَفْرَنْجَعَجَ**, supporting the reading of Ibn 'Amir and Ya'qub.
 37/36: **الْفَرْجَةِ** - **الْفَرْجَةِ** as Hamza and al-A'mash.
 44/43: **بَعَثْنَا** - **أَرْسَلْنَا**.
وَقَالَ الَّذِينَ كَذَّبُوا إِنَّ هَذَا إِلَّا حَدِيثٌ مُمْتَرًا - **مِنْ نَذِيرٍ**.
 45/44: **وَقَدْ كَذَّبَ** - **وَكَذَّبَ**.
مَا أَنْزَلْنَا عَلَيْهِمْ مِنْ كِتَابٍ - مَا آتَيْنَاهُمْ.
فَأَحْذَرِ الَّذِينَ كَذَّبُوا رُسُلِي - فَكَذَّبُوا رُسُلِي.
 48/47: **نَقْذِفُ بِالْحَقِّ وَهُوَ عَلَامٌ - إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَامٌ**.
 51/50: **فَوَيْتُ وَأَخَذْتُمْ أَخَذَ - فَوَيْتُ وَأَخَذُوا**. So Talha and Abū Shaikh.
 54: **فَعَلَّ** - **فَعِلَّ**. So read by Ubai also.

SURA XXXV

- 1: **جَاعِلِ الْمَلَائِكَةَ** - **جَاعِلِ الْمَلَائِكَةَ**. So read by 'Ikrima and others. See Ubai.
 8/9: **يُضِلُّ** - **يُضِلُّ**.
 10/11: **يُضِعُّ الْكَلِمَ الطَّيِّبَ - يَضَعُ الْكَلِمَ الطَّيِّبَ** though others say he read **يَضَعُ الْكَلِمَ الطَّيِّبَ** as ad-Dahhāk.
 11/12: **مِنْ نَفَرٍ وَاحِدٍ وَجَعَلَ - مِنْ تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا** **مِنْهَا زَوْجًا**.
 18/19: **مَنْ أَرَكِي فَأَنَّمَا يَرَكِي - مَنْ تَرَكِي فَأَنَّمَا يَنْزَكِي**. So Talha b. Muṣarrif.
 27/25: **مُخْتَلَفًا** - **مُخْتَلَفًا**. So read by Ubai and others.

- 37/34: يَذْكُرُ - يَذْكُرُ. So likewise al-A'mash.
 40/38: يَنْتِ - He supported TR against the common يَنْتِ.
 43/41: مَكْرًا سَيِّئًا - مَكْرَ السَّيِّئِ.
 44/43: كَانُوا - وَكَانُوا.
 قُوَّةَ فَوْزَتْنَاهُمْ الْأَرْضَ - قُوَّةَ.

SURA XXXVI

- وَلَقَدْ سَبَقَ الْقَوْلُ عَلَى - لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ 7/6:
 أَكْثَرِهِمْ لَا يُؤْمِنُونَ.
 8/7: فِي آيَاتِهِمْ - فِي آيَاتِهِمْ. So Ibn 'Abbās and Ibn Khuthaim.
 9/8: فِي آيَاتِهِمْ [but some say this was for آيَاتِهِمْ] - يَنْتِ آيَاتِهِمْ
 in v. 8/7].
 وَشِيتُ - وَكُنْتُ 12/11:
 بِالنَّالِ - بِالنَّالِ 14/13:
 19/18: أَنْ ذُرُوتُمْ - أَنْ ذُرُوتُمْ. So Ṭalḥa b. Muṣarrif.
 23/22: إِنْ يَمَسُّنِ الرَّحْمَنُ يَعْذَابُ - إِنْ يَرِنِ الرَّحْمَنُ يَضُرُّ.
 29/28: زَفِيَّةً وَاحِدَةً, but some said وَاحِدَةً - صَبْحَةً وَاحِدَةً and
 others نَفْخَةً (also in vv. 49, 53).
 فَأَصْبَحُوا خَامِدِينَ - فَأَذَا هُمْ خَامِدُونَ.
 30/29: يَا حَسْرَةً - يَا حَسْرَةً. So read by al-A'raj, Abū Rajā and others.
 31/30: مَنْ - مَنْ.
 35: وَمَا - وَمَا.
 37: فِي النَّهَارِ نَسْلَخُ مِنْهُ اللَّيْلَ - اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ.
 38: لَا مُسْتَقَرٌّ - لَا مُسْتَقَرٌّ as read by Ibn 'Abbās, 'Ikrima and others,
 but some say he read ذَلِكَ مُسْتَقَرٌّ لَهَا. See also Ubai's reading.
 49: نَفْخَةً - صَبْحَةً. So in v. 53.

- 52: وَيُنَا - وَيُنَا. So Ibn Muḥaiṣin and Ibn Abī Lailā.
 مَنْ أَحْيَانَا - مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ
 بَعْدَ مَمَاتِنَا هَذَا الَّذِي وَعَدَ الرَّحْمَنُ وَجَاءَ بِهِ الْمُرْسَلُونَ, though
 some said he read مَنْ أَرْبَعْنَا, and others مَنْ أَرْبَعْنَا. See Ubai's
 reading.
 55: فَكَيْهِنَ - فَكَيْهِنَ. As al-A'mash and Ṭalḥa, though some
 said فَكَيْهِنَ.
 56: ظَلَّلِي - ظَلَّلِي, supporting the reading of Ḥamza and al-Kisā'i.
 مُتَكِنِينَ - مُتَكِنِينَ.
 58: سَلَامًا - سَلَامًا. So Ubai.
 60: أَلَمْ أَخَذْ عَلَيْكُمُ الْعَهْدَ - أَلَمْ أَخَذْ عَلَيْكُمُ الْعَهْدَ إِلَيْكُمْ. As Ubai's reading.
 62: قُرُونًا - جِبَالًا as Ubai.
 تَسْمَعُونَ - تَسْمَعُونَ. So read also by Ubai.
 65: لِنُشْهِدَ and لِنُكَلِّمَنَا - تَشْهَدُ and تُكَلِّمُنَا. So Ibn Ghazwān 'an Ṭalḥa.
 70: لِيُنْذِرَ - لِيُنْذِرَ.
 78: وَلَيْسَ مِنْ رَزَقِهِ - وَلَيْسَ خَلْقُهُ.
 83: مَلَكُوتٌ - مَلَكُوتٌ. As read by Ṭalḥa, al-A'mash and others.
 يُرْجَعُونَ - يُرْجَعُونَ. Given from friends of Ibn Mas'ūd.

SURA XXXVII

- 1: He read with *idghām* of the final fem. plu. ت in this verse.
 6: بِرِيقَةِ الْكَوَاكِبِ - He supported TR against the common
 reading بِرِيقَةِ الْكَوَاكِبِ.
 8: يَسْمَعُونَ - يَسْمَعُونَ. Supporting the reading of the Kūfans,
 but some said he read with TR against the alternative reading.
 11: عَدَدْنَا - خَلَقْنَا.
 12: عَجِبْتُ - عَجِبْتُ, supporting the reading of Ḥamza and al-Kisā'i.

- دَخِرُونَ - دَخِرُونَ: 18.
 لَا تَتَنَصَّرُونَ - لَا تَتَنَصَّرُونَ: 25.
 وَصَدَّقَ الْمُرْسَلُونَ - وَصَدَّقَ الْمُرْسَلِينَ: 37/36.
 صَفَرَاءَ - يَبَضَاءَ: 46/45.
 إِنَّهُ - إِنِّي: 51/49.
 فَكَانَ يَقُولُ - يَقُولُ: 52/50.
 لَتَنفُوينَ - لَتَنفُوِينَ: 56/54.
 شَجَرَةً نَّابِئَةً - شَجَرَةً نَّابِئَةً, but others say he read شَجَرَةً تَخْرُجُ: 64/62.
 مَقِيلَهُمْ - مُنْقَلِبَهُمْ, though others say he read مَرَجَعَهُمْ: 68/66.
 سَلَامًا - سَلَمًا: 79/77.
 وَقَالَ لَهُمْ - فَقَالَ: 89/87.
 93/91: ضَرْبًا - صَفْقًا, which was the reading also of al-Hasan.
 102/101: تَرَى - تُرَى, supporting the reading of Hamza and al-Kisā'i.
 يَا أَبَتِ إِنِّي أَرَى فِي الْمَنَامِ أَفْعَلَ مَا أَمَرْتَ بِهِ - يَا أَبَتِ أَفْعَلَ مَا تَوَمَّرُ: 102.
 103: سَلَمًا - أَسْلَمًا. So Ibn 'Abbās and 'Alī.
 إِذْ رَسَسَ - إِلْيَاسَ: 123.
 رَكَّبَكُمْ اللَّهُ - اللَّهُ رَبَّكُمْ: 126.
 إِذْ رَسَسَ - إِذْ رَسَسِينَ, though some said he read إلْ يَاسِينَ: 130.
 حَتَّى حَبِينِ - إِلَى حَبِينِ: 148.
 وَإِنْ كُنَّا لَهَا لَهُ - وَمَا مِنَّا إِلَّا لَهُ: 164.
 169: Here he added a verse وَإِنَّا إِلَهُكُمْ لَرَاعِبُونَ.
 171: اِعْبَادِي - عَلَى عِبَادِنَا - اِعْبَادِنَا: 171.
 174: حَتَّى حَبِينِ - حَتَّى حَبِينِ, also in v. 178.
 177: نَزَلَ - نَزَلَ.
 فَيَسَّ - فَيَسَّ.

SŪRA XXXVIII

- يَمْشُونَ أَنْ أَصِيرُوا - أَنْ أَمْشُوا وَأَصِيرُوا: 6/5.
 أَمْ أَنْزَلَ - أَمْ أَنْزَلَ: 8/7.
 الْآيَكُفَ - لَيْكُفَ: 13/12.
 14/13: كَلَّ لَهَا - كَلَّ لَهَا, though some said كَلَّ لَهَا and others say he read كَلَّ لَهَا. كَلَّ لَهَا, though some said كَلَّ لَهَا and others say he read كَلَّ لَهَا. كَلَّ لَهَا, though some said كَلَّ لَهَا and others say he read كَلَّ لَهَا.
 15/14: صَبَحَةً - نَفْخَةً, as in XXXVI, 28.
 22/21: كَمَا يَحْكُمُ رَبُّنَا بِالْحَقِّ - بِالْحَقِّ.
 23/22: أَخِي كَانَ لَهُ - أَخِي لَهُ.
 تَسْعُ وَتَسْعُونَ - تَسْعُ وَتَسْعُونَ. So read also by al-Hasan.
 وَلِي نَعْمَةٌ أَثْنَى - وَلِي نَعْمَةٌ.
 32/31: وَقَالَ إِنِّي أَحْبَبْتُ - فَقَالَ إِنِّي أَحْبَبْتُ omitting فقال.
 39/38: هَذَا فَا مَنُّنٌ أَوْ أَمْسِكْ عَطَاؤُنَا - هَذَا عَطَاؤُنَا فَا مَنُّنٌ أَوْ أَمْسِكْ.
 45: الْآيِدِ - الْآيِدَى. So read by al-A'mash.
 57: غَسَاقٌ. He supported the TR against the more common غَسَاقٌ.
 63: سَخِرِيَا - سَخِرِيَا, which was the Madinan reading.

SŪRA XXXIX

- 3/4: قَالُوا مَا نَعْبُدُهُمْ - مَا نَعْبُدُهُمْ. See also Ubai's reading.
 3/5: كَذَابٌ - كَذَابٌ. See also Ubai's reading.
 7/9: فَاللَّهُ غَنِيٌّ عَنْكُمْ وَاللَّهُ يَكْرَهُ - فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَى.

9/12: هَلْ - لَا.

فَضْلَ رَبِّهِ - رَحْمَةَ رَبِّهِ. See also Ubai's reading.

17/19: الطَّوَاغِيتَ - الطَّغُوتِ. So read also by al-Hasan.

21/22: أَلَمْ تَرَوْا - أَلَمْ تَرَ.

فَجَعَلْنَاهُ - فَسَلَكَهُ.

فَأَخْرَجْنَاهُ - ثُمَّ يُخْرِجُ بِهِ.

ثُمَّ هَاجَ فَكَانَ - ثُمَّ يَهْبِجُ فَتَرَاهُ.

كَانَ حُطَامًا - يَجْعَلُهُ حُطَامًا.

يُؤْمِنُونَ بِرَبِّهِمْ ثُمَّ - يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلَوْنَ جُلُودَهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ 23/24:

وَالَّذِينَ - then he added the verse - تَطْمِئِنُّ قُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ

فَسَتَ قُلُوبُهُمْ عَنْ ذِكْرِ اللَّهِ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ.

29/30: سَلَامًا - سَلَامًا, supporting the reading of Ibn Kathīr and Abū 'Amr.

وَالَّذِينَ جَاءُوا بِالْإِصْدَقِ وَصَدَّقُوا بِهِ - وَالَّذِي جَاءَ بِالْإِصْدَقِ وَصَدَّقَ بِهِ 33/34:

though others say that his reading was that instead of

وَالَّذِي تَصَدَّقَ بِخَاتَمِهِ صَدَّقَ بِهِ.

36/37: يُكَافِي عِبَادَهُ - يُكَافِي عَبْدَهُ. So read by Abū's-Sawwār and

Abū Rajā'.

أَلَيْسَ اللَّهُ وَحْدَهُ - أَلَيْسَ اللَّهُ

42/43: لَمْ تَمُتْ تَتَوَيَّ - لَمْ تَمُتْ.

43/44: وَأَتَّخَذُوا - أَمْ اتَّخَذُوا.

شُرَكَاءَ لِيَشْفَعُوا لَهُمْ - شُعَاءَ.

46/47: فَاحْكُم بَيْنَ عِبَادِكَ - تَحْكُم بَيْنَ عِبَادِكَ or some said عِبَادِكَ.

See Ubai.

47/48: مِنْ سُوءِ الْعَذَابِ - He omitted the words from his Codex.

يَوْمَ الْقِيَامَةِ لَوْ يُؤْذَنُ لَهُمْ - يَوْمَ الْقِيَامَةِ.

49/50: فَإِذَا - ثُمَّ إِذَا.

أَتَانَاهُ اللَّهُ - أَوْتِنَاهُ.

53/54: جَمِيعًا لِمَنْ يَشَاءُ - جَمِيعًا. So Ibn 'Abbās.

55/56: مِنْ آيَاتِنَا - مِنْ رِيبِكُمْ.

56/57: ذِكْرٌ - جَنْبٌ.

يَا وَيْلَتَى - يَا حَسْرَتَى.

وَأَنْتَ كُنْتَ مِنْ قَبْلُ لِمَنْ الْخَاسِرِينَ - وَإِنْ كُنْتَ لِمَنْ السَّخِرِينَ.

جَاءَتْكُمْ الرُّسُلُ بِآيَاتِي - جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ 59/60:

as Ubai, but others said he read

(جَاءَتْهُ or some said جَاءَتْهُ) آيَاتِنَا فَكَذَّبَ بِهَا وَاسْتَكْبَرَ وَكَانَ

64: قُلْ أَفَعَيَّرَ - قُلْ أَفَعَيَّرَ omitting the قُلْ.

71: نَذِيرٌ or some said نَذِيرٌ - رُسُلٌ.

يُنذِرُونَكُمْ - يَتْلُونَ عَلَيْكُمْ.

وَيُنذِرُونَكُمْ without the وَ.

عَذَابِ رَبِّكُمْ - يَوْمَكُمْ.

72: ادْخُلُوا جَهَنَّمَ - ادْخُلُوا أَبْوَابَ جَهَنَّمَ.

74: الَّذِي أَوْزَنَّا الْأَرْضَ وَعَدَّ الْإِصْدَقِ - الَّذِي صَدَقْنَا وَعَدَّهُ وَأَوْزَنَّا الْأَرْضَ

الَّذِي وَعَدْنَا.

SŪRA XL

5: بِرُسُولِهِمَا - بِرُسُولِهِمْ.

6: سَبَقَتْ - حَقَّتْ.

فَسَقُوا - كَفَرُوا.

8: جَنَّةٌ - جَنَّتْ. So read also by al-A'mash.

15: رَافِعٌ - رَافِعٌ. So Ibn 'Abbās.

16: يُجَنُّونَ عَلَيْهِ مِنْ شَيْءٍ - لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ.

18: وَأَنْذِرِ النَّاسَ - وَأَنْذِرْهُمْ.

18/19: مَا لَهُمْ - مَا لِلظَّالِمِينَ.

- 19/20: وَمَا يَخْفَى مَا فِي الصُّدُورِ - وَمَا تُغْفِي الصُّدُورُ.
 21/22: وَانَارُوا فِي الْأَرْضِ وَعَمَرُوهَا - وَانَارَا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ فَأَخَذَنَاَهُمْ.
 26/27: وَ - أَوْ أَنْ.
 يُظْهِرُ انَارًا فِي الْأَرْضِ وَعَمَرُوا أَكْثَرَ مِمَّا - يُظْهِرُ فِي الْأَرْضِ الْفَسَادَ.
 عَمَرُوا فَأَخَذَنَاَهُمْ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ.
 27/28: عُدْتُ - عُدْتُ, i.e. with idghām of ذ and ت.
 35/37: قَلْبٍ كُلِّ - كُلِّ قَلْبٍ.
 39/42: لَعِبَ وَلَهُوَ وَإِنَّ الدَّارَ الْآخِرَةَ - مَنَعَ وَإِنَّ الْآخِرَةَ.
 44/47: فَسَتَذَكَّرُونَ - فَسَتَذَكَّرُونَ (pass.). See also Ubai's reading.
 58/60: ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ - فَلَيْلًا مَا تَذَكَّرُونَ.
 65/67: فَأَعْبُدُوهُ - فَأَذْعُوهُ.
 وَهُوَ الْحَيُّ - هُوَ الْحَيُّ.
 67/69: وَمِنْكُمْ مَنْ يَكُونُ شَيْوَحًا - ثُمَّ لِيَكُونُوا شَيْوَحًا.
 71/73: وَالسَّلَاسِلُ يَسْحَبُونَ - وَالسَّلَاسِلُ. So read by Ibn 'Abbās and Ibn Waththāb.
 82: أَشَدَّ مِنْهُمْ قُوَّةً وَكَثَرَ انَارًا - أَشَدَّ قُوَّةً وَانَارًا. See also Ubai's reading.
 يَعْمَلُونَ - يَكْسِبُونَ.

SURA XLI

- 3/2: فَصَلْتُ آيَاتِهِ - فَصَلْتُ آيَاتِهِ. So Ubai.
 5/4: وَقَرَّ - وَقَرَّ. Also in v. 44.
 10/9: وَقَدَّرَ - قَسَمَ.
 16/15: وَأَذَقْنَاهُمْ الْحَزْنَ - لِيَذِيقَهُمْ عَذَابَ الْحَزَنِ.
 21/20: إِنَّمَا أَنْطَقْنَا - أَنْطَقْنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ.
 اللَّهُ الَّذِي أَنْطَقَكُمْ أَوَّلَ مَرَّةٍ.

- 22/21: زَعَمْتُمْ - ظَنَنْتُمْ. So read also by Ibn Khuthaim.
 28: النَّارُ دَارُ الْمُخْلَدِ - النَّارُ لَهُمْ فِيهَا دَارُ الْمُخْلَدِ. So Ibn Khuthaim.
 29: أَوْ يَكُونَا - لِيَكُونَا.
 30: لَا - أَلَا.
 35: يُلَاقَاهَا - يُلَاقَاهَا. So Talha b. Muṣarrif and others.
 39: أَخْرَجَ هَذَا الْخُرُجُ - أَحْيَاهَا لَمْحَى.
 41: فَيَعْلَمُ الَّذِينَ - إِنَّ الَّذِينَ.
 49: دُعَاءَ بِالتَّخِيرِ - التَّخِيرِ.
 50: عِنْدَهُ without إِنَّ لِي - إِنَّ لِي عِنْدَهُ.
 كَيْفَ نَطُرُ - فَلَنَنْتَبِهَنَّ.
 He omitted the وَ here.
 وَإِنْ آتَيْنَاهُ فَضْلًا مِمَّا نَأَى - وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا. 51.

SURA XLII

- 2/1: سَنَى - عَسَى. So Ibn 'Abbās.
 5/3: يَنْفَطِرْنَ - يَنْفَطِرْنَ. Likewise Ibn 'Abbās and the Baṣrans.
 وَيَسْتَفْهَرُونَهُ - وَيَسْتَفْهَرُونَ.
 7/5: نُوحِي إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى الرُّسُلِ مِنْ قَبْلِكَ - أَوْحَيْنَا إِلَيْكَ.
 خَلَقَهُمْ فَرِيقَيْنِ فَفَرِيقٌ مِنْهُمْ فِي الْجَنَّةِ - فَرِيقٌ فِي الْجَنَّةِ.
 11/9: فِيهَا - فِيهِ.
 12/10: وَيَقْدِرُهَا - وَيَقْدِرُ.
 14/13: وَوَرِثُوا - أَوْرِثُوا. So read also by Ubai, others, however, gave him as reading وَرِثُوا.
 15/14: بِأَخْرِ الَّذِي أَنْزَلَ - بِمَا أَنْزَلَ.
 لَا عَذِلَ بَيْنَكُمْ مَا شَاءَ - لَا عَذِلَ. see also Ubai's reading.
 22/21: يَشْتَمُونَ - يَشْتَمُونَ.
 23/22: يَبْشُرُ - يَبْشُرُ. So Mujāhid and Ḥumaid b. Qais.

حُسْنًا - حُسْنَى. So al-Jahḍarī.

عَنْ شَيْءٍ مَا دُمْتُ عَلَى مَوَالِيهِ عَلَى وَدُرَيْتِهِ مِنْ بَعْدِهِ فَهُمْ - عَلَيْهِ أَجْرًا
 مِنْ خَلْقِ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَيَزِيدُهُمْ حَبًّا. This is a Shī'a
 reading.

24/23: عَلَى فَيْك - عَلَى قَلْبِكَ.

25/24: تَنْعَلُونَ - He agreed with TR against the alternative reading
 يَنْعَلُونَ.

27/26: لِبَعْضِ عِبَادِهِ لَفْسَدُوا - لِعِبَادِهِ لِبَغْوَا.

30/29: قَدَمْتُ - كَسَبْتُ.

37/35: كَثِيرٌ - كَثِيرٌ. See Ibn Khuthaim's reading.

39/37: الْبَغْيُ وَالْعُدُوُّ وَهُمْ - الْبَغْيُ هُمْ.

44/42: مِنْ دُونِهِ - مِنْ بَعْدِهِ.

51/50: حُجَابٌ - حُجُبٌ. So read by Ubai and others.

52: لَتَهْدِي - لَتَدْعُوا. So read by Ubai also.

وَمَا كُنْتُ - مَا كُنْتُ.

الْإِيمَانُ مِنْ قَبْلُ - الْإِيمَانُ.

SŪRA XLIII

18/17: أَوْ مَنْ لَا يَنْشَأُ إِلَّا - أَوْ مَنْ يَنْشَأُ.

19/18: عَبْدٌ - عَبْدًا, though some say he read عَبْدًا like Ibn 'Abbās,
 and others give him as supporting TR. See also Ubai's
 reading.

أَوْ شَهِدُوا خَلْقَهُمْ - أَشْهَدُوا خَلْقَهُمْ. So Ubai, though some said
 it was شَهِدَ خَلْقَهُمْ.

23/22: مَا أَتَى الَّذِينَ مِنْ قَبْلِكَ - مَا أَرْسَلْنَا مِنْ قَبْلِكَ.

إِلَّا قَالُوا - إِلَّا قَالَ.

26/25: إِنِّي - إِنِّي. So al-A'mash.

بَرَاءٌ - بَرَاءٌ. So read likewise by al-A'mash.

29/28: مَتَعْنَا - مَتَعْتُ. So al-A'mash.

حَتَّى أَتَاهُمْ - حَتَّى جَاءَهُمْ.

32/31: مَعَايِشَهُمْ - مَعَايِشَتَهُمْ. So al-A'mash, Ibn 'Abbās and others.

سُخْرِيًّا He supported TR against the variant سُخْرِيًّا.

فِي هَذِهِ الدُّنْيَا - فِي الْآخِرَةِ الدُّنْيَا.

وَجَعَلْنَا كَثِيرًا مِنْهُمْ يَضْحَكُونَ - سُخْرِيًّا. He added
 and commenced a new verse with رَبِّكَ.

33/32: مَعَارِجٌ - مَعَارِجٌ. So read by Ṭalḥa b. Muṣarrif and others.

36/35: يُقَيِّضُ - يُقَيِّضُ involving شَيْطَانٌ. So read by Ibn 'Abbās.

45/44: سَلِّ الَّذِينَ أَرْسَلْنَا إِلَيْهِمْ مِنْ قَبْلِكَ - وَسَلِّ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا
 سَلِّ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ but others say he read قَبْلِكَ
 or others and others say he read قَبْلُ مُؤْمِنِي أَهْلِ الْكِتَابِ
 وَاسْأَلِ الَّذِينَ أَرْسَلْنَا مِنْ قَبْلِكَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلُ مُؤْمِنِي أَهْلِ الْكِتَابِ
 وَاسْأَلِ الَّذِينَ أَرْسَلْنَا and others and others say he read رُسُلَنَا قَبْلَكَ
 إِلَيْهِمْ قَبْلَكَ مِنْ رُسُلِنَا.

46/45: وَقَوْمِهِ - وَقَوْمِهِ.

آتَيْنَا مُوسَى الْكِتَابَ - أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَقَالَ
 وَقُلْنَا أَنْبِئْهُمْ إِلَى فِرْعَوْنَ وَقَوْمِهِ فَقُلْ.

50/49: عَنْهُمْ وَرَحْمَتَاهُمْ - عَنْهُمْ الْعَذَابَ.

53: أَسَاوِرٌ - أَسَاوِيرٌ or some said أَسَاوِرٌ. See also Ubai's reading.

56: سَلَفًا - سَلَفًا, the reading of Ḥamza and al-Kisā'ī.

58: أَمْ هَذَا - أَمْ هُوَ, which some gave from Ubai.

66: إِلَّا أَنْ تَأْتِيَهُمُ السَّاعَةُ - إِلَّا السَّاعَةُ أَنْ تَأْتِيَهُمُ.

71: مَا تَشْتَبِهُهُ أَنْفُسُكُمْ وَتَلَذُّ الْأَعْيُنُ - وَتَلَذُّ الْأَعْيُنُ but others said
 بِهِ أَعْيُنُكُمْ.

75: فِيهَا - فِيهِ.

76: الظَّالِمُونَ - الظَّالِمِينَ.

77: يَا مَالٍ - يَا مَالِكَ. As read by 'Alī, though some say they read يَا مَلِكُ.

81: وَلَدٌ - وَلَدٌ.

84: إِلَهُ (bis) - إِلَهُ, which some gave also from Ubai.

85: وَإِنَّهُ عَلِيمٌ لِلسَّاعَةِ - وَعِنْدَهُ عِلْمُ السَّاعَةِ.

88: وَقَالَ الرَّسُولُ - وَفِيهِ.

SŪRA XLIV

13/12: وَجَاءَهُمْ رَسُولٌ كَرِيمٌ - وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ.

16/15: نَبْطَشُ - نَبْطَشُ. So read by Ṭalḥa and others.

17/16: مُبِينٌ - كَرِيمٌ.

28/27: فَعَلَّمْنَاهَا وَمَلَكْنَاهَا - أَوْزَنْنَاهَا.

30/29: عَذَابٍ - الْعَذَابِ.

41: وَلَا يَنْطَفُونَ - وَلَا هُمْ يَنْصُرُونَ.

49: الضَّعِيفُ الْقَلِيلُ - الْعَزِيزُ الْحَكِيمُ.

54: وَأَمْدَدْنَاهُمْ - وَزَوَّجْنَاهُمْ.

بِعِيسٍ - بِحُورٍ.

56: طَعَمَ الْمَوْتَ - أَلْمَوْتَ.

SŪRA XLV

4/3: لَا يَأْتِ - آيَاتٌ. So read by Ubai also.

مَا بَكَ اللَّهُ - مَا يَبْكُ.

5/4: وَفِي إِخْتِلَافٍ - وَآخِلَافٍ.

as in v. 4/3. - آيَاتٌ.

9/8: عَلِمَ - عَلِمَ. See Ubai's reading here.

هَزُوا وَلَعِبًا - هَزُوا.

11/10: هَذَا هُدًى وَبُشْرَى لِلَّذِينَ آمَنُوا - هَذَا هُدًى.

14/13: لِيُجْزَى - لِيُجْزَى.

15/14: - Ibn Mas'ūd is said to have read مَنْ عَمِلَ صَالِحًا فَلَنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا though perhaps the meaning is only that he read حَسَنَةً for صَالِحًا and فَلَهَا for فَعَلَيْهَا.

20/19: هَذَا يَكُنْ وَمَوْعِظَةٌ وَهُدًى لِلْمُحْسِنِينَ - هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى.

23/22: أَفَرَأَيْتَ - أَفَرَأَيْتَ.

غَشَاوٌ - غَشَاوٌ. So read also by al-A'mash.

24/23: نَحْيًا وَنَهْوً - نَهْوً وَنَحْيًا.

دَهْرًا though some said he read دَهْرٌ - الدَّهْرُ.

نَشَأَتْنَا هَذِهِ الدُّنْيَا - حَيَاتُنَا الدُّنْيَا.

32/31: وَإِنَّ السَّاعَةَ - وَالسَّاعَةَ.

وَإِذَا قِيلَ لَهُمْ - وَإِذَا قِيلَ.

33/32: He read the verse وَبَدَأَ لَهُمْ مِنَ اللَّهِ الْحَقُّ وَأَتَاهُمْ مَا لَمْ يَكُونُوا بِحَسْبُونِ.

34/33: He read the verse إِنَّا نَسْأَلُكُمْ وَالنَّارَ مَا وَلَكُمْ بِمَا كُنْتُمْ تَكْسِبُونَ though perhaps finishing it with وَمَا لَكُمْ مِنْ نَصِيرِينَ.

SŪRA XLVI

4/3: أَرَأَيْتُمْ - أَرَأَيْتُمْ.

مَنْ تَدْعُونَ - مَا تَدْعُونَ.

أَثَرَةٍ - أَثَرَةٍ. See also Ubai's reading here.

5/4: مَا لَا - مَنْ لَا.

10/9: أَرَأَيْتُمْ - as in v. 4/3.

12/11: مُصَدِّقٌ لِمَا بَيْنَ يَدَيْهِ - مُصَدِّقٌ.

هَذَا إِمَامٌ - هَذَا كِتَابٌ.

- 15/14: حَتَّى إِذَا اسْتَوَىٰ وَبَلَغَ - حَتَّى إِذَا بَلَغَ .
 17/16: اللَّهُ عَلَيْهِ - اللَّهُ .
 أَتَأْمُرَانِي أَنْ أَرْجِعَ عَنْ - أَتَعْلَمَانِي أَنْ أُخْرِجَ وَقَدْ خَلَّتِ الْقُرُونُ
 . So Ubai. عِبَادَةُ اللَّهِ الْقُرُونُ
 20/19: أَشْغَلْتُمْ طَيِّبَاتِكُمْ وَلَذَاتِكُمْ فِي الدُّنْيَا - أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا
 . بعده - خلفه .
 21/20: مُمِطْرُكُمْ - مُمِطْرُنَا .
 though قُلْ بَلْ مَا اسْتَعْجَلْتُمْ بِهِ رَاجٍ - بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رَاجٍ
 some said he read قُلْ بَلْ هُوَ , while others merely note his
 reading قُلْ بَلْ instead of مَا , and some say he read
 قُلْ مَا اسْتَعْجَلْتُمْ بِهِ رَاجٍ .
 25/24: يُرْسَى - He supported TR against the more common
 reading تَرَى .
 28/27: آفِكُهُمْ - إِفِكُهُمْ . See also Ubai's reading.
 فَلَوْ لَا - فَلَوْ لَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا إِلَى اللَّهِ
 . So Ubai. نَصَرْتَهُمُ إِلَهُتَهُمُ الَّتِي يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ
 33/32: يَقْدِرُ - يَقْدِرُ , supporting the reading of Ya'qūb, but some
 said he read قَادِرٌ .
 35/34: مِنَ الرُّسُلِ مِنْ قَبْلِكَ - مِنَ الرُّسُلِ .

SŪRA XLVII

- 2: نَزَّلَ - نَزَّلَ . So read by Zaid b. 'Alī. See also Ubai's reading.
 4/5: فَاِمَّا مِّنَّا بَعْدُ . - . He omitted بَعْدُ .
 . So Ubai to the Madinans. قَاتِلُوا - قَاتِلُوا
 9/10: مَا أَنزَلَ اللَّهُ مِنْ نَّحْقٍ - مَا أَنزَلَ اللَّهُ .
 11/12: وَلِيٍّ - مَوْلَى .

- 14/15: أَعْمَالِهِ - عَمَالِهِ .
 15/16: مَثَلٌ - مَثَلٌ , so read by 'Alī and Ibn 'Abbās. Others say he
 read مِثَالٌ .
 15/17: خَالِدِينَ فِيهَا أَبَدًا كَمَنْ - كَمَنْ .
 17/19: وَآتَاهُمْ - وَآتَاهُمْ . So read by al-A'mash.
 18/20: يَنْظُرُونَ مَجِئَ السَّاعَةِ - يَنْظُرُونَ , others said he read السَّاعَةِ .
 . أَنْ تَأْتِيَهُمْ , without أَنْ تَأْتِيَهُمْ .
 20/22: مُحْكَمَةٌ - مُحْكَمَةٌ . Some said he placed مُحْكَمَةٌ after first سورة not
 second.
 الْمَغْشَى - الْمَغْشَى .
 وَإِذَا جَاءَ الَّذِينَ آمَنُوا قَالُوا - وَيَقُولُ الَّذِينَ
 25/27: أُمْلَى - . He supported TR against the Baṣran أُمْلَى .
 37/39: يُخْرِجُ - يُخْرِجُ . So Ibn 'Abbās and Ya'qūb.
 38/40: هَآأَنْتُمْ تُدْعُونَ إِلَى - هَآأَنْتُمْ هَؤُلَاءِ تُدْعُونَ لِيُتَّفِقُوا فِي سَبِيلِ اللَّهِ
 . سَبِيلِ اللَّهِ .

SŪRA XLVIII

- 6: وَلِيَعْلَبَ اللَّهُ - وَلِيَعْلَبَ .
 9: يُعْزِرُونَ and يُؤْمِنُونَ - تُسَبِّحُوهُ and تُوقِرُونَ and تُعْزِرُونَ and يُؤْمِنُونَ
 and يُسَبِّحُوا اللَّهَ and يُوقِرُونَ , as Ibn Kathīr and Abū 'Amr.
 10: فَسَيُوتِيهِ اللَّهُ - فَسَيُوتِيهِ .
 11: بِأَفْوَاهِهِمْ - بِأَلْسِنَتِهِمْ .
 رَحْمَةً - نَفْعًا .
 12: أَهْلِيهِمْ - أَهْلِيهِمْ .
 15: كَلَّمَ اللَّهُ - كَلَّمَ اللَّهُ , the reading of Ḥamza, al-Kisā'i and al-
 A'mash.

- 16: يُسْلِمُونَ - يُسْلِمُوا. So read by Ubai.
 17: فَانْ تَطْبَعُوا وَتَنْفَعُوا - فَانْ تَطْبَعُوا see also Ubai's reading.
 18: فَاتَانَهُمُ الْفَيْحُ قَرِيبًا - وَأَنْبِهِمْ فَتَحًا قَرِيبًا.
 23: سُنَنَ الَّذِينَ خَلَوْا - سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ.
 24: though for تَمَسَّكُمْ أَيْدِيهِمْ - مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ we should probably read تَمَسَّكُمْ.
 25: تَزِيلُوا - تَزِيلُوا. So read by Qatāda.
 26: أَاهْلَهَا وَأَحَقَّ بِهَا - أَحَقَّ بِهَا وَأَهْلَهَا. Sometimes given from Codex of al-Hārith b. Suwaid.
 27: لَا تَخَافُوا - لَا تَخَافُونَ.
 28: see also Ubai's reading. أَرْسَلَ عَبْدَهُ - أَرْسَلَ رَسُولَهُ.
 29: a Shī'a reading. وَعَلَى مَعَهُ - وَالَّذِينَ مَعَهُ. See also Ubai's reading here.
 30: أَنْارَ - أَنْارَ. So read by al-Ḥasan and others.
 31: شَطُوءَ - شَطُوءَ. See also Ubai's reading.
 32: لِيَغِيظَ اللَّهُ بِهِمُ الَّذِينَ كَفَرُوا - لِيَغِيظَ بِهِمُ الْكَافِرَ.

SŪRA XLIX

- 2: بِأَصْوَاتِكُمْ - بِأَصْوَاتِكُمْ, but others say he read تَرْفَعُوا بِأَصْوَاتِكُمْ.
 3: فَتَحَبَّطَ - أَنْ تَحَبَّطَ. So read by Zaid b. 'Alī.
 4: لِيَتَفَوَّهَ وَلَهُمْ - لِيَتَفَوَّهَ لَهُمْ.
 5: فَتَشْتَبُوا - فَتَشْتَبُوا, which was the reading of Ḥamza and al-Kisā'ī.
 6: يَطْوَعُكُمْ - يَطْوَعُكُمْ, others, however, say he read يَطْوَعُكُمْ. See Ubai's reading.
 7: أَفْتَلَا - أَفْتَلَا. So read by Ubai and Zaid b. 'Alī.
 8: تَفِي - تَفِي.

- 9: فَأَهْلُوا فَخَذُوا بَيْنَهُمُ بِالْقِسْطِ - فَأَهْلُوا فَخَذُوا بَيْنَهُمُ بِالْقِسْطِ.
 10: أَخَوَاتِكُمْ - أَخَوَاتِكُمْ, though others said he read أَخَوَاتِكُمْ.
 11: عَسَا - عَسَا. So read also by Ubai.
 12: عَسَيْنَ - عَسَيْنَ (second occurrence) - عَسَيْنَ. So Ubai.
 13: وَلَا تَسْخَرْنَ نِسَاءً - وَلَا نِسَاءً.
 14: لَهُمْ يُحِبُّ - أَيْحِبُّ (P).
 15: as was read by the Madīnans. مَيِّتًا - مَيِّتًا.
 16: but لِنَعَارِفُوا بَيْنَكُمْ وَخَيْرُكُمْ عِنْدَ اللَّهِ - لِنَعَارِفُوا بَيْنَكُمْ وَخَيْرُكُمْ عِنْدَ اللَّهِ, as read by al-A'mash: لِنَعَارِفُوا, others say he read لِنَعَارِفُوا.
 17: وَإِنْ أَكْرَمَكُمْ - وَإِنْ أَكْرَمَكُمْ.
 18: though some said اسْلَمُوا - اسْلَمُوا, and others gave his reading as إِذْ اسْلَمُوا قُلْ لَا يَمْنُوا عَلَى إِسْلَامِهِمْ as read by Ibn Dharr.
 19: إِذْ هَدَّكُمْ - إِذْ هَدَّكُمْ. So read also by Zaid b. 'Alī.
 20: لِلْإِسْلَامِ - لِلْإِسْلَامِ.

SŪRA L

- 18/17: يَلْظُ - يَلْظُ.
 19/18: سَكَرَاتُ - سَكَرَاتُ.
 20: الْحَقِّ بِالْمَوْتِ - الْحَقِّ بِالْمَوْتِ, which some gave from Ubai.
 21/20: وَجَاءَتْ - وَجَاءَتْ.
 22/22: عَتِيدًا - عَتِيدًا, others say لَدَى عَتِيدٍ but some said he read لَدَى عَتِيدٍ not مِمَّا.
 23/29: يُقَالُ - يُقَالُ. So read by al-Ḥasan and al-A'mash.
 24: فِي مَرِيدٍ - هَلْ مِنْ مَرِيدٍ. So read by Ja'far aṣ-Ṣādiq.
 25/35: فَتَقْبُوا - فَتَقْبُوا, as read by Mujāhid and others. See also Ubai.

SŪRA LI

- 5: إِنَّ وَعْدَ رَبِّكَ لَصَادِقٌ - إِنَّمَا تُوعَدُونَ لَصَادِقٌ.
 7: اتَّخَذَ - اتَّخَذَ. See also Ubai.
 22: رَزَقَكُمْ - رَزَقَكُمْ. See also Ubai's reading here,
 40: فَنَبَذْنَاهُ - فَنَبَذْنَاهُمْ.
 44: الصَّوَارِعُ - الصَّوَارِعُ. So read by Ubai also.
 46: وَفِي قَوْمٍ - وَفِي قَوْمٍ.
 56: وَالْإِنْسَ مِنَ الْمُؤْمِنِينَ - وَالْإِنْسَ. So read by Ibn 'Abbās and Ubai.
 58: إِنِّي أَنَا الرَّزَّاقُ - إِنِّي أَنَا الرَّزَّاقُ, though some said he read
 59: لِلَّذِينَ ظَلَمُوا فَانْ لَكُمْ ذُنُوبًا - فَاِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا omitting.

SŪRA LII

- 16: هَلْ تُجْزَوْنَ إِلَّا - إِنَّمَا تُجْزَوْنَ مَا.
 21: لِنَفْسِهِم - لِنَفْسِهِم. So read by Ubai, Ṭalḥa and al-A'mash.
 25: عَلَى بَعْضِهِمْ - عَلَى بَعْضِهِمْ, but others gave him as reading
 43: أَمْ لَهُمْ آلِهَةٌ غَيْرُ اللَّهِ فَلْيَأْتُوا بِالْحَاقِقِ - أَمْ لَهُمْ آلِهَةٌ غَيْرُ اللَّهِ فَلْيَأْتُوا بِالْحَاقِقِ.
 46: لَا يَدْفَعُ - لَا يَدْفَعُ.
 47: إِنَّ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ مِنْ دُونِ ذَلِكَ - إِنَّ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ مِنْ دُونِ ذَلِكَ, though some said he read
 47: قَرِيبًا وَلَكِنْ لَا يَعْلَمُونَ.

SŪRA LIII

- 11: الْفَوَادُ - الْفَوَادُ. So read by al-Janāḥ al-'Uqaili and others.

- 12: أَفْتَمَرُونَهُ - أَفْتَمَرُونَهُ, which was the reading of Ḥamza and
 Ya'qūb.
 15: عِنْدَهُمْ جَنَّاتٌ - عِنْدَهُمَا جَنَّةٌ. So read also by Ubai.
 23: تَتَّبِعُونَ - تَتَّبِعُونَ. So read by 'Isā b. 'Umar, Ṭalḥa and al-
 A'mash.
 26: وَكَمْ فِي السَّمَوَاتِ مِنْ مَلَكٍ - وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ but others
 say he read وَكَمْ مِنَ الْمَلَائِكَةِ فِي السَّمَوَاتِ وَالْأَرْضِ لَا يَعْلَمُ عَذَابَهُنَّ, though may be we ought to read
 28/29: إِلَّا آيِسَاعَ الظَّنِّ - إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ.
 33/34: أَفَرَأَيْتَ - أَفَرَأَيْتَ.
 50/51: عَادَ - عَادَ. So Ubai and Ṭalḥa.
 51/52: نُبُودًا - He supported TR here against the alternative
 50, 51/51, 52: He and Ubai read the verse أَنَّهُ أَهْلَكَ الْقُرُونَ الْأُولَى
 58: وَهِيَ عَلَى الظَّالِمِينَ نَارٌ جَامِيَةٌ - كَاشِفَةٌ. See also Ubai.
 60: وَتَضْحَكُونَ - وَتَضْحَكُونَ with omission of و. So Ubai and al-Ḥasan.
 He added a verse here - فَإِذَا جَاءَكُمْ مِنَ الرُّسُولِ تَضْحَكُونَ - وَلَا تُؤْمِنُونَ.

SŪRA LIV

- 2: يُعْرِضُهَا عَنْهَا - يُعْرِضُهَا.
 7: خَشَعَةً - خَشَعَةً. So Ubai.
 10: أَنِّي ضَعِيفٌ مُتَعَهَّرٌ - أَنِّي مُغْلُوبٌ.
 12: فَجَبْرْنَا - فَجَبْرْنَا. So read by al-Mufaḍḍal and Abū Ḥaiwa. See
 also Ubai.
 15: مَذْكِرٍ - مَذْكِرٍ (also in vv. 22, 32, 40, 51). So read by Qatāda.
 See Ubai.

20: عَجَزُ - أَعْجَازُ: So read also by Abū 'l-Mutawakkil and Abū 'l-Jawzā.

تَدْعُ النَّاسَ صَرَعَى - تَتَرَعُّ النَّاسَ

31: نَفْعَةٌ - صَبْحَةٌ. As in XXXVI, 28.

45: سَهَزُمُ جَبْوَعُهُمْ - سَهَزُمُ الْجَمْعُ. So read by Ubai.

48: إِلَى النَّارِ - فِي النَّارِ.

SŪRA LV

7/6: وَخَضَعَ - وَوَضَعَ.

8/7: لَا - أَلَا. Some say he read the verse - وَلَا تَطْغَوْا فِي الْوِزْنِ

9/8: الْوِزْنَ بِاللِّسَانِ or some said بِالْفِسْطِ - الْوِزْنَ بِالْفِسْطِ.

10/9: وَضَعْنَاهَا - وَضَعَهَا.

24: الْجَوَارِ - الْجَوَارِ as al-Ḥasan, but others said الْجَوَارِ like Ya'qūb.

الْهِنَشَاتُ - He supported TR against the alternative الْهِنَشَاتُ

27: ذُو - ذُو as Ubai.

29: مَنْ فَوْقَ السَّمَاءِ - مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ.

33: أَفْطَارِهَا - أَفْطَارِ السَّمَوَاتِ وَالْأَرْضِ.

35: يُرْسِلُ عَلَيْكُمْ شَوَاطِلًا مِنْ نَارٍ - يُرْسِلُ عَلَيْكُمْ شَوَاطِلَ مِنْ نَارٍ وَنَحَاسًا. So Zaid b. 'Alī.

43: كُتِبَ عَلَيْهَا تَكْذِيبَانِ نَصْرَانٍ لَهَا - يُكْذِبُ بِهَا الْجَبْرُمُونَ وَلَا تَحْشَى.

44: تَطُوفَانِ - يَطُوفُونَ.

يَطُوفُونَ بَيْنَهُمَا. Some gave him as reading يَطُوفُونَ بَيْنَهُمَا

54: فُرْشٍ - فُرْشٍ, though some say he read فُرْشٍ as Ubai and Abū Ḥaiwa.

as Abū's-Sammāl, though some said his reading was رَفَرَفٍ مِنْ أَسْتَبْرَقَ - مِنْ أَسْتَبْرَقَ

56: يَطِئُهُنَّ - يَطِئُهُنَّ, given from the friends of Ibn Mas'ūd.

SŪRA LVI

10: He and Ubai read here, according to some authorities, the

Shi'a verse وَالسَّابِقُونَ بِالْإِيمَانِ بِالنَّبِيِّ (عليه السلام) فَهُمْ عَلَى شِرْعَةٍ مِثْلَ شِرْعَةِ الَّذِينَ آتَيْنَاهُمُ اللَّهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ الْمَوَالِي عَلَى غَيْرِهِمْ أُولَئِكَ هُمُ الْفَائِزُونَ الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ. The

is a scribe's addition.

15: سُرُرٍ مَوْضُونَةٍ - عَلَى سُرُرٍ مَوْضُونَةٍ.

16: نَاعِيَيْنَ - مَتَقِيلَيْنَ.

19: يُنْزَفُونَ - He agreed with TR against the common reading يُنْزَفُونَ.

22: حُورًا عِينًا - حُورًا عِينًا. So read also by Ubai.

29/28: طَلَعَ - طَلَعَ. So read by 'Alī and Ja'far aṣ-Ṣādiq.

34/33: فُرْشٍ - فُرْشٍ. As in LV, 54.

48: He read the verse: أَوْ أَجْدَدُنَا أَلَاؤُنَّ وَابَاؤُنَا مِنْ بَعْدِهِمْ أَجْمَعُونَ.

52: شَجَرَةٍ - شَجَرَةٍ.

60: حَتَمْنَا عَلَيْكُمْ - قَدَرْنَا بَيْنَكُمْ.

65: فَظَلَّمْتُمْ - فَظَلَّمْتُمْ as al-Jahdārī, but some said he read فَظَلَّمْتُمْ as Abū Ḥaiwa.

75/74: بِسَوَافِعٍ - بِسَوَافِعٍ, the reading of Ḥamza and al-Ḥasan.

79/78: مَا - لَا.

الْمُطَهَّرُونَ - الْمُطَهَّرُونَ. So Abān b. Taghlib.

نَزَلَ بِهِ جِبْرِيلُ عَلَى نَبِيِّهِ وَرَسُولِهِ 80, 81/79, 80: He read these verses
 مِنْ رَبِّ الْعَالَمِينَ * أَفَهِذَا التَّنْزِيلِ تَجْعَدُونَ وَتَدْعُونَ الْمَلَائِكَةَ
 أَفَإِنْ هَذَا خَيْرٌ تُرْزَقُونَ though some said he read هذا خَيْرٌ تُرْزَقُونَ
 84/83: رَحِينِ إِذٍ - رَحِينِشْ a purely orthographic variant.

SŪRA LVII

- 4: يَنْزِلُ - يَنْزِلُ. So 'Alī and aḍ-Ḍaḥḥāk.
 يَعْلَمُ مَا تُخْرِجُ الْأَرْضُ مِنْ - يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا
 شَيْءٌ مِمَّا يَنْتَفِعُ بِهِ النَّاسُ.
 10: قَبْلَ - مِنْ قَبْلَ. So read by Zaid b. 'Alī.
 11: مِنْ ذَا - مِنْ ذَا a purely orthographic variant.
 13: أَنْظُرُونَا أَمْهَلُونَا أَخْرُونَا - أَنْظُرُونَا. See also Ubai's reading here.
 بَاطِنُهُ الرَّحْمَةُ - بَاطِنُهُ فِيهِ الرَّحْمَةُ and some said he read also
 مِنْ تِلْقَاءِ ظَاهِرِهِ الْعَذَابُ.
 16/15: أَلَمْ - أَلَمْ as al-Ḥasan and others. See also Ubai's reading.
 أَنْزَلَ - نَزَلَ.
 فَطَالَ - فَطَوَّلَ. So Ubai also.
 وَقَسَتْ - فَقَسَتْ.
 20/19: ثُمَّ هَاجَ فَيَكُونُ مُصَفَّرًا فَكَانَ - ثُمَّ يَهِيْجُ فَيَرَاهُ مُصَفَّرًا ثُمَّ يَكُونُ
 23: أَوْيَنْتُمْ - أَوَيْتُمْ (pass.).
 25: وَلَيَنْظُرَ - وَلَيَعْلَمَ.
 26: النَّبِيَّةَ or النَّبِيَّةَ - النَّبِيَّةَ.
 28: فِيهِ - بِهِ.
 29: لَيَعْلَمَ and others اِكْيَلًا يَعْلَمَ though others say لَيَكِي يَعْلَمَ - لَيَكَلَّ يَعْلَمَ
 يَقْدِرُونَ - يَقْدِرُونَ.

SŪRA LVIII

- 1: قَدْ يَسْعُ - قَدْ سَعِ.
 تَحَاوَرَك - Some said he read تَجَادَلَك.
 2: بِأَمْهَلِهِمْ - أَمْهَلِهِمْ.
 4/5: لِيَعْلَمُوا أَنَّ اللَّهَ قَرِيبٌ إِذَا دَعَوْهُمْ - لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ. See
 also Ubai's reading.
 7/8: رَابِعُهُمْ وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَتَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ
 - His complete reading here was رَابِعُهُمْ وَلَا أَرْبَعَةَ إِلَّا اللَّهُ خَامِسُهُمْ وَلَا أَقَلَّ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا اللَّهُ مَعَهُمْ
 وَلَا خَمْسَةَ إِلَّا اللَّهُ سَادِسُهُمْ وَلَا أَقَلَّ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا اللَّهُ مَعَهُمْ
 مَعَهُمْ إِذَا أَخَذُوا فِي التَّنَاجَى though some said he ended إِذَا أَخَذُوا
 instead of آيِنَ مَا كَانُوا.
 بِمَا آتَجَّوْا بِهِ - بِمَا عَمِلُوا.
 8/9: وَيَنْجُونَ - وَيَنْجُونَ which was the reading of Ḥamza and
 al-A'mash.
 بِالْكَذِبِ وَالْإِثْمِ - بِالْإِثْمِ.
 9/10: وَإِذَا أَنْجَيْتُمْ فَلَا تَنْجُوا - تَنْجُوا instead of إِنَّ or some said
 Others say that he read فَتَنْجُوا بِالْبِرِّ وَالْتَّقْوَى وَطَاعَةِ الرَّسُولِ وَلَا تَنْجُوا
 تَنْجُوا بِالْإِثْمِ وَالْعِصْيَانِ وَعِصْيَانِ الرَّسُولِ وَتَقُوا اللَّهَ.
 11/12: وَآتُوا - وَالَّذِينَ أُوتُوا.
 13/14: فَإِذَا لَمْ تَفْعَلُوا but others say that for فَإِنْ لَمْ - فَإِذَا لَمْ he read
 وَلَوْ فَعَلْتُمْ كَانَ خَيْرًا لَكُمْ.

SŪRA LIX

- 2: لِأَوَّلِ الْحَشْرِ مِنْ دِيَارِهِمْ - مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ
 مَا كُنْتُمْ تَحْسِبُونَ - مَا ظَنَنْتُمْ.

- أَنَّ حُصُونَهُمْ مَا نِعَمَ - أَنَّهُمْ مَا نِعَمَ حُصُونَهُمْ
 وَلَوْ لَا أَنْ - وَلَوْ لَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا 3:
 كَتَبْنَا عَلَيْهِمُ الْجَلَاءَ لَعَذَّبْنَا فِي الْحَيَاةِ الدُّنْيَا
 4: So Talḥa b. Muṣarrif. يَشَاقُ - يَشَاقُ
 وَلَا تَرَكْتُمْ قَوْمًا عَلَى - أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أَصُولِهَا فَبِإِذْنِ اللَّهِ 5:
 أَصُولِهِ إِلَّا بِإِذْنِ اللَّهِ
 7: وَابْنِ السَّبِيلِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ - وَابْنِ السَّبِيلِ
 So Talḥa b. Muṣarrif and others. لَيْلًا - كَيْ لَا
 but some said he read here a Shi'a verse -
 كَيْلًا يَكُونُ مُخَالَفَةً مِنْ سَادَاتِكُمْ فِي مَحَبَّةِ أَهْلِ بَيْتِ نَبِيِّكُمْ وَمَا أَمَرَكُمْ بِهِ
 فَاطِيعُوهُ وَاتَّقُوا اللَّهَ فِي مُخَالَفَتِكُمْ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
 8: أَخْرِجُوا مِنْ دِيَارِهِمْ وَأَبْنَائِهِمْ - أَخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ
 وَإِخْوَانِهِمْ
 10: الَّذِينَ تَبَوَّأُوا الْإِيمَانَ - الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
 مِنْ قَبْلِ وَالِيفَ بَيْنَ قُلُوبِنَا وَلَا تَجْعَلْ فِيهَا غِمْرًا
 14: شَتَاتٌ وَأَشْتَةٌ though others say he read أَشْتٌ - شَتَى
 أَبَدًا - جَمِيعًا
 17: So al-Ḥasan and others. عَقَبَتْهُمَا - عَقَبَتْهُمَا
 His reading here was - فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ
 النَّارِ وَذَلِكَ
 20 with addition of وَ. وَأَصْحَابُ الْجَنَّةِ - أَصْحَابُ الْجَنَّةِ (second occurrence)
 21: مُصَدِّعًا - مُصَدِّعًا. So read by Talḥa and Abū Ḥaṣin.
 لَوْ أَنَّ هَذَا الْقُرْآنَ أُفْلِيَ عَلَى جَبَلٍ - لَوْ أَنْزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ

SŪRA LX

- 3: - He had here a peculiar Shi'a
 لَنْ نَنفَعَكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ

- لَنْ نُنْفِيَ عَنْكُمْ أَرْحَامَكُمْ وَلَا أَوْلَادَكُمْ مِنْ اللَّهِ شَيْئًا بَلْ reading
 وَلَا يَنْفَعُكُمْ لِأَهْلِ بَيْتِ نَبِيِّكُمْ
 4: تَبَرَّأْنَا - بَرَّأْنَا
 كَفَرْنَا بِمَنْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ قَدْ وَقَعَتْ بَيْنَنَا - كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا
 إِنِّي سَأَسْتَغْفِرُ لَكَ رَبِّي وَلَا أَمْلِكُ لَكَ - لَا سَتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ
 11: أَحَدٌ - شَيْءٌ
 as as-Zuhri. See also Ubai's reading here. فَعَقَبْتُمْ - فَعَقَبْتُمْ

SŪRA LXI

- 6: سَاحِرٌ - سَحَرٌ, the reading of Ḥamza and al-Kisā'i.
 7: يَدْعَى - يَدْعَى. So read by Talḥa b. Muṣarrif.
 10: عَذَابِ الْأَلِيمِ - عَذَابِ الْأَلِيمِ. So read by Ibn Dharr.
 11: آمِنُوا وَجَاهِدُوا - تَوَمِّنُونَ وَتَجَاهِدُونَ
 12: Instead of فِي جَنَّةٍ عَذَبَ ذَلِكَ الْفَوْزُ الْعَظِيمُ he read
 وَلَكُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَأَنْتُمْ فِيهَا خَالِدُونَ
 14: كُونُوا أَنْتُمْ - كُونُوا
 So Ibn Dharr. أَنْصَارًا لِلَّهِ - أَنْصَارًا لِلَّهِ
 فَشَآمَنْتُ طَائِفَةً مِنْ بَنِي إِسْرَءِيلَ وَكَفَرْتُ طَائِفَةً فَأَيَّدْنَا الَّذِينَ ءَامَنُوا
 فَآمَنْتُ مَعَهُ طَائِفَةً مِنْ بَنِي إِسْرَءِيلَ فَأَثْبَتْنَا الَّذِينَ - عَلَى عَدُوِّهِمْ
 See also Ubai and Ibn Khuthaim. آمَنُوا مِنْهُمْ عَلَى عَدُوِّهِمْ

SŪRA LXII

- 5: حِمَارٍ - الْحِمَارِ
 8: فَأَنَّهُ - He omitted the word from his Codex.
 9: فَاسْعَوْا - فَاسْعَوْا. See also Ubai's reading here.
 11: إِلَيْهَا - إِلَيْهَا
 لَهُوَ أَوْ تَجَارَةً - تَجَارَةً أَوْ لَهُوَ

SŪRA LXIII

- 1: شَهِدُوا - قَالُوا نَشْهَدُ.
 6: اَسْتَغْفِرْتُ - اَسْتَغْفِرْتُ. So aḍ-Ḍaḥḥāk.
 لَا يَغْفِرُ - لَنْ يَغْفِرَ.
 8: الْعِزَّةُ جَمِيعًا - الْعِزَّةُ.
 10: فَاتَّصَدَقَ - فَاصْدَقْ. So read by Ubai.
 وَأَكُونُ - وَأَكُنْ. So read by Ubai and many others.

SŪRA LXIV

- 6: يَا نَبِيَّكُمْ - يَا نَبِيَّكُمْ.
 فَيَكْتُمُونَ بِرُسُلِهِمْ وَيَقُولُونَ أَبَشِّرْ - فَقَالُوا أَبَشِّرْ.

SŪRA LXV

- 1: لِقَبْلِ طَهْرِهِمْ - لِقَبْلِ طَهْرِهِمْ. See also Ubai's reading.
 يَفْحُشْنَ - يَفْحُشْنَ. See also Ubai. It involves the omission of
 بِفَاحِشَةٍ مَسِينَةٍ.
 2: ذَلِكَ - ذَلِكَ.
 4: أَجَاهِلُونَ - أَجَاهِلُونَ. So read by Ṭalḥa and aḍ-Ḍaḥḥāk.
 6: سَكْتُمْ وَأَنْفَقُوا عَلَيْهِمْ مِنْ وَجْدِكُمْ - سَكْتُمْ مِنْ وَجْدِكُمْ
 فِي مَسْكِنِكُمْ وَلَا تُصَيِّفُوا عَلَيْهِمْ and added أَسْكِنُوهُمْ - أَسْكِنُوهُمْ
 لِنَصْرَاهُمْ.
 7: قَدَّرَ عَلَيْهِ رِزْقَهُ - قَدَّرَ عَلَيْهِ رِزْقَهُ. See also Ubai's reading.
 11: مِثْلُهُنَّ - مِثْلُهُنَّ. So read by Zaid b. Aslam and others.
 12: نَبِيٌّ يَتْلُوا عَلَيْكُمْ الْكِتَابَ الَّذِي - رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مَبِينَاتٍ
 أَنْزَلْنَاهُ عَلَيْهِ فِيهِ قِصَصُ الْأَنْبِيَاءِ الَّذِينَ أَرْسَلْنَاهُمْ مِنْ قَبْلِهِ إِلَى قَوْمٍ.

SŪRA LXVI

- 3: عَرَفَ بَعْضُهُ - عَرَفَ بَعْضُهُ. So read by Ubai also.

- 4: رَاغَتْ - صَغَتْ. So read by ʿAlī and al-Aʿmash.
 6: عَلَيْهَا خَزَنَتَهَا - عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
 مَلَائِكَةٌ لَا يَعْصُونَ اللَّهَ شَيْئًا مِمَّا أَمَرَهُمْ.
 7: Between v. 7 and v. 8 he read a verse لِلَّذِينَ
 كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ.
 8: وَلَا الَّذِينَ مَعَهُ - وَالَّذِينَ آمَنُوا مَعَهُ.
 وَأَغْفِرْ لَنَا ذُنُوبَنَا - وَأَغْفِرْ لَنَا.
 9: الْحَقِّ الْكُفَّارَ بِالْمُنَافِقِينَ - جِهْدِ الْكُفَّارَ وَالْمُنَافِقِينَ.
 12: فِيهِ - فِيهِ.

SŪRA LXVII

- 1: لَهُ الْمُلْكُ - يَدِيهِ الْمُلْكُ.
 3: تَفَوُّتٌ - تَفَوُّتٌ, the reading of Ḥamza and al-Aʿmash. See
 also Ubai.
 4: يَنْقَلِبُ - يَنْقَلِبُ.
 8: كُلِّ مَا - كُلِّمَا, a purely orthographic variant.
 9: جَاءَتْكُمْ رُسُلٌ مِنْكُمْ - جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ
 فَكَذَّبْتُمُوهُمْ وَقُلْتُمْ لَهَا مَا نَزَّلَ اللَّهُ عَلَيْكُمْ مِنْ شَيْءٍ. So read also
 by Ubai.
 27: كُنْتُمْ بِهَا تَدْعُونَ - كُنْتُمْ بِهِ تَدْعُونَ. See also Ubai's reading.

SŪRA LXVIII

- 2: بِنَا أَنْعَمْتُ عَلَيْكَ بِجَاهِلٍ وَلَا مَحْنُونٍ - بِنِعْمَةِ رَبِّكَ بِجَنُونٍ.
 9: فَيُدْهِنُونَ - فَيُدْهِنُونَ.
 14: إِنْ - أَنْ. So read by az-Zuhri and others.
 19: طَائِفٌ - طَائِفٌ. So read by an-Nakhaʿī and others.
 24: يَدْخُلْنَهَا - لَا يَدْخُلْنَهَا - أَنْ لَا يَدْخُلْنَهَا.

- 25: حَرَدَ - حَرَدَ. So read by 'Isā ath-Thaqafī and al-Jahḍarī.
 41: بِشْرُكَائِهِمْ - بِشْرُكَائِهِمْ, as read by Ibn Abī 'Abla. See also Ubai.
 شُرَكَاءَ - شُرَكَاءَ. So read by Ubai and Ibn Abī 'Abla.
 42: يَكْشِفُ - يَكْشِفُ, though others say يَكْشِفُ as Ubai, and others
 نَكْشِفُ.
 44: لَا يُبْصِرُونَ - لَا يُبْصِرُونَ.
 45: وَسَوْفَ أُمْلِي - وَأُمْلِي.
 وَكَيْدِي - إِنَّ كَيْدِي.
 46: مُشْفِقُونَ - مُشْفِقُونَ.
 49: تَدَارَكُهُ - تَدَارَكُهُ. So read by Ibn 'Abbās and Ubai.
 51: لَيَرْهَقُونَكَ or لَيَرْهَقُونَكَ - لَيَرْهَقُونَكَ.

SŪRA LXIX

- 9: مَنْ قَبْلَهُ - مَنْ مَعَهُ, as Ubai, though some said he read مَنْ قَبْلَهُ
 and others مَنْ تَلْفَازُهُ which was also given from Ubai.
 12: تَعِيَهَا أَذُنٌ عَلَى نَبِيْنَا وَإِعِيَهَا سَامِعَةٌ - تَعِيَهَا أَذُنٌ وَإِعِيَهَا.
 So Ibn Qais.
 37: أَخْطَاطُونَ - أَخْطَاطُونَ. So Ibn 'Abbās.

SŪRA LXX

- 1: سَالٍ سَالٍ - سَالٍ سَالٍ. So read also by Ubai.
 3: الْمَعَارِجِ - الْمَعَارِجِ.
 4: يَعْرُجُ - يَعْرُجُ. So read by al-Kisā'ī and as-Sulamī.
 17: مَنْ كَذَّبَ وَتَوَلَّى - مَنْ كَذَّبَ وَتَوَلَّى. See Ibn Khuthaim's reading.
 23: عَلَى صَلَاتِهِمْ - عَلَى صَلَاتِهِمْ. He read with TR against the صَلَاتِهِمْ sup-
 ported by al-Ḥasan.
 36: فَمَا لَهُمْ - فَمَا لَهُمْ. فَمَا لَهُمْ الَّذِينَ كَفَرُوا.

SŪRA LXXI

- 1: أَنْ أَنْذِرَ. He omitted the أَنْ.
 7/6: كُلُّ مَا - كُلُّ مَا, a purely orthographic variant.
 لِيَغْفِرَ لَهُمْ ذُنُوبَهُمْ - لِيَغْفِرَ لَهُمْ.
 15/14: طَبَاقًا - طَبَاقًا. So read by Ibn Abī 'Abla.
 23: يَغُوثًا وَيَعُوقًا - يَغُوثًا وَيَعُوقًا. So al-A'mash and many others.
 25: مِنْ خَطِيئَتِهِمْ مَا - مِنْ خَطِيئَتِهِمْ مَا, though some said مِنْ خَطِيئَتِهِمْ.
 27/28: رَبَّنَا إِنَّكَ إِنْ تَذَرْنَاهُمْ يَطُغُوا - إِنَّكَ إِنْ تَذَرْنَاهُمْ يَضِلُّوا.
 28/29: لَوْلَدَى - لَوْلَدَى. So Zaid b. 'Alī, as-Zuhri and others.

SŪRA LXXII

- 1: أَوْحَى - أَوْحَى. So Ibn Abī 'Abla and Ibn Dharr.
 13: يَخَافُ - يَخَافُ. So read by Ibn Waththāb.
 28: وَأَحْطَا - وَأَحْطَا. See also Ubai's reading here.

SŪRA LXXIII

- 7: سَبَّحًا - سَبَّحًا. So Ibn Ya'mar and others.
 9: الْمَشَارِقِ وَالْمَغَارِبِ - الْمَشَارِقِ وَالْمَغَارِبِ. So read by Ibn 'Abbās.
 17: كَيْفَ تَقْفُونَ يَوْمًا يُخَالِفُ الْمَوْلِدَانِ شَيْبًا إِنْ كَفَرْتُمْ - كَيْفَ تَقْفُونَ إِنْ كَفَرْتُمْ.
 20: وَالنَّهَارَ وَلَا يَقْدِرُ دُونَهُ. He added here.
 فَأَرَادَ أَنْ يَتُوبَ عَلَيْكُمْ وَمَا - فَتَابَ عَلَيْكُمْ فَأَقْرَأُوا مَا تَسَرَّ مِنَ الْقُرْآنِ
 أَرَادَ أَنْ يَجْعَلَ عَلَيْكُمْ مِنْ الْخَرَجِ فَاتْلُوا مَا تَسَرَّ مِنَ التَّلَاوَةِ
 تَجِدُوهُ هُوَ خَيْرٌ لَكُمْ عِنْدَ - تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا
 اللَّهُ وَأَعْظَمُ لِأَجْرِكُمْ.

SŪRA LXXIV

- 5: الرُّجْزَ - الرُّجْزَ, which was the other common reading.
 6: أَنْ تَسْتَكْبِرَ - أَنْ تَسْتَكْبِرَ. So Ubai.

- 33/36: إِذَا أَدْبَرَ - إِذَا أَدْبَرَ. So read by Ubai and many others.
42/43: يَا أَيُّهَا الْكَافِرُ مَا أَسْلَكَكُمْ - مَا سَلَكَكُمْ.

SŪRA LXXV

- وَجَمَعَ بَيْنَ الشَّمْسِ وَالْقَمَرِ - وَجَمَعَ الشَّمْسُ وَالْقَمَرُ: 9.
17, 18, 19: He and Ubai read here according to some authorities
a Sh'ra reading إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قِرَاءَتَهُ
مِنَ الْقِرَاءَةِ ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتِهِ.

SŪRA LXXVI

- 3: أَمَّا - أَمَّا (bis). So Abū 's-Sammāl, Ibn Qais and 'Isā ath-Thaqafī.
5: كَأَسَا صَفْرَاءَ - مِنْ كَأَسٍ.
فَافُورًا - كَافُورًا.
14: دَانِيًا - دَانِيَةً. See also Ubai's reading.
15: قَوَارِيرًا. He supported TR here against the alternative قَوَارِيرًا.
16: قَوَارِيرُ - قَوَارِيرًا. So al-Amash.
18: سَلَسِيلًا - سَلَسِيلٍ. So Ṭalḥa and Ibn Dharr.
21: عَالِيَتُهُمْ - عَالِيَتُهُمْ, but others said عَالِيَهُمْ and others عَالِيَتُهُمْ.
أَسَاوِيرَ - أَسَاوِيرَ. See also Ubai's reading.
30: يَشَاءُونَ - تَشَاءُونَ. As Ibn Kathīr and Abū 'Amr.
مَا يَشَاءُ - أَنْ يَشَاءَ.
31: وَالظَّالِمِينَ - وَالظَّالِمِينَ.

SŪRA LXXVII

- 8: فَرَجْتُ and طَبَسْتُ - أَجَلْتُ: 12: نُسِفْتُ: 10: فُرِجْتُ: 9: طَبَسْتُ
أَجَلْتُ and نُسِفْتُ.

- 11: وَفُتَّتْ - وَفُتَّتْ, but others say وَفُتَّتْ.
17: وَسَنَتِيهِمْ - ثُمَّ نَتَيْهِمْ.
23: الْفُقْدَرُونَ - الْفُقْدَرُونَ. So read by Ibn 'Abbās.
32: كَالْقَصْرِ - كَالْقَصْرِ. So Abū's-Sawwār and Ibn Qais.
33: جِمَلَتَ - جِمَالَةً, a purely orthographic variant.

SŪRA LXXVIII

- 1: عَمَّا - عَمَّا. So read by Ubai, 'Ikrima and 'Isā ath-Thaqafī.
تَسَاءَلُونَ - يَتَسَاءَلُونَ. So read by Sa'īd b. Jubair.
2: عَنْ هَذَا النَّبَاءِ - عَنْ النَّبَاءِ.
14: بِالنَّهْضَاتِ - مِنَ النَّهْضَاتِ. So Ubai and others.
23: لَيْثِينَ - لَيْثِينَ which was the reading of Ḥamza and al-Kisā'i.
25: غَسَاقًا. He supported the TR as in XXXVIII, 57.
35: يُسْمِعُونَ - يُسْمِعُونَ. See also Ubai's reading.
36: حَسَبًا - حَسَنًا, though some said حَسَبًا.
37: الرَّحْمَنُ and رَبُّ - الرَّحْمَنُ and رَبِّ, which was the reading of Nāfi'.

SŪRA LXXIX

- 5: Between vv 5 and 6 he added a verse - اتَّخَذْتَنِي الْمَأْوَىٰ بَلْ -
يَسْأَلُونَكَ عَنِ الْمَاعَةِ.
11: نَافِرَةً - نَافِرَةً. So read by Ubai and many others.
17: أَنْ أَذْهَبَ - أَذْهَبَ.
19: وَإِنِّي أَهْدِيكَ - وَأَهْدِيكَ.
35: يَتَذَكَّرُ - يَعْلَمُ. See also Ubai's reading.
36: أَبْرَزَتْ - بَرَزَتْ.
رَأَى - يَرَى.

SŪRA LXXX

2: أَنْ - اَنْ (with taḥqīq). See also Ubai's reading.

5: فَأَمَّا مَنْ - أَمَّا مَنْ.

SŪRA LXXXI

8: سَأَلْتُ - سَأَلْتُ as Ubai.

9: قُتِلْتُ - قُتِلْتُ. See also Ubai's reading.

11: كُشِطَتْ - كُشِطَتْ.

24: بِضَئِينَ - بِضَئِينَ as read by Ibn 'Abbās and many others.

SŪRA LXXXIII

6: يَوْمَ - يَوْمَ. So 'Isā ath-Thaqafī and al-Jahḍarī. See also Ubai.

17: ثُمَّ إِنَّهُ يَقُولُ لَهُمْ هَذَا مَا كُنْتُمْ - ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ.

28: مِنْ عَيْنٍ - عَيْنًا.

Between vv 28 and 29 he added the verse - هَذَا جَزَاءُ بِمَا - كَانُوا يَعْمَلُونَ.

SŪRA LXXXIV

7 and 8: He read here - فَأَمَّا مَنْ جَاءَ كِتَابُهُ بَيِّنِينَ فَيَحْسِبُهُ اللَّهُ - حِسَابًا يَسِيرًا.

19: لَتَرْكَبَنَ - لَتَرْكَبَنَ as Ibn Kathīr and Ḥamza, though others said لَتَرْكَبَنَ.

السَّمَاءَ حَالًا بَعْدَ حَالٍ - طَبَقًا عَنْ طَبَقٍ.

SŪRA LXXXV

6: يَوْمَهُمْ - إِذْ هُمْ.

SŪRA LXXXVI

17: فَأَمَلٍ - فَمِهْلٍ.

SŪRA LXXXVII

16: بَلْ أَنْتُمْ - بَلْ. Likewise Ubai.

يُؤْثِرُونَ - تُؤْثِرُونَ. So read by al-Yazīdī.

الدُّنْيَا عَلَى الْآخِرَةِ - الدُّنْيَا.

SŪRA LXXXVIII

4: حَامِيَةً - He supported TR against the other common reading

حَمِيَةً.

17: الْإِيلَ - الْإِيلَ. Given also from 'Āisha and Ubai.

24: فَأَنَّهُ يُعَذِّبُهُ - فَبَعْدَ بَعْثِهِ.

SŪRA LXXXIX

3/2: وَالْوَتْرِ - وَالْوَتْرِ, which was the reading of Ḥamza and al-A'mash. See Ubai.

6/5: بَعَادٍ - بَعَادٍ. So read by Ibn Ya'mar and 'Isā ath-Thaqafī.

18/19: يُخَاضُونَ - يُخَاضُونَ, though some say يُخَاضُونَ.

29: فِي جَسَدٍ عِبْلَى - فِي عِبْلَى. See also Ubai's reading.

30: فِي جَنَّتِي - جَنَّتِي.

SŪRA XCII

2: تَجَلَّى - تَجَلَّى. So read by 'Ubaid b. 'Umair.

3: وَالَّذِي خَلَقَ - وَمَا خَلَقَ, though others say مَا خَلَقَ was omitted in his Codex.

14: تَلَطَّى - تَلَطَّى. So read by Ṭalḥa, Yaḥyā b. Ya'mar and others.

SŪRA XCIII

لَسَيُعْطِيكَ - اَسَوْفَ يُعْطِيكَ : 5

غَرِيبًا, though others say he read عَائِلًا : 8

9: تَكْهَرُ - تَقْهَرُ. So read by an-Nakha'ī.

SŪRA XCIV

وَحَلَّلْنَا عَنْكَ وَإِفْرَكَ. — وَوَضَعْنَا عَنْكَ وِزْرَكَ: 2
 but others say *وَحَلَّلْنَا* as Anas.

6: He omitted the whole verse.

SŪRA XCV

2: سَيِّئًا — سَيِّئِينَ, though some said he read سَيِّئًا.

5. السَّافِلِينَ - سَفِيلِينَ

SŪRA XCVI

9: ^oاَرَايْتُكَ ^eاَرَايْتُكَ. (So in vv. 11 and 12).

15: لَا سَمْعِينَ — لَا سَمْعًا, though some said he read لَا سَمْعِينَ.

إِلَى نَادِيهِ - نَادِيَهُ : 17

SŪRA XCVII

4: — He is said to have read here a
Shī'a reading مِنْ عِنْدِ رَبِّهِمْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ بِكُلِّ أَمْرٍ.

SŪRA XCVIII

لَمْ يَكُنِ الْمُشْرِكُونَ أَهْلٌ - لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ : 1
 See also Ubai's reading.

2: رُسُولًا - رُسُولٌ. So read also by Ubai.

إِلَّا أَنْ يَعْبُدُوا - إِلَّا لِيَعْبُدُوا 5/4

الَّذِينَ فِيهِمُ الْقِيَمَةُ - دِينَ الْقِيَمَةِ

SŪRA XCIX

4: تنبیہ - تحدیث و

SŪRA C

9: بِمَنْزَرٍ — بِمَنْزَرٍ, but some say, he read here بِمَنْزَرٍ (?)

۱۱. إِنَّهُ يَوْمُئِذٍ خَيْرٌ - إِنَّ رَحْمَتَهُ يَوْمَئِذٍ لَّخَيْرٌ: ۱۱

SŪRA CI

5/4: كَا الصُّوفِ - كَا لَعَيْنِ

9/6: $\text{فَا} - \text{فَا}$. So read by Ṭalḥa b. Musarrif.

11/8: حَامِيَّة — He supported TR as in LXXXVIII, 4.

SŪRA CII

حَقُّ الْيَقِينِ - عِلْمُ الْيَقِينِ : 5

SŪRA CIII

وَالْعَصْرِ * لَقَدْ خَلَقْنَا الْإِنْسَانَ لَحُسْرٍ * وَإِنَّهُ فِيهِ إِلَىٰ آخِرٍ — He read — though, أَلَدَّهْرٍ * إِلَّا الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالنَّفَقَىٰ وَتَوَاصَوْا بِالصَّبْرِ * وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * وَإِنَّهُ لَفِيهِ إِلَىٰ آخِرٍ أَلَدَّهْرٍ * إِلَّا الَّذِينَ آمَنُوا

SŪRA CIV

- 1: لِلْهُمَزَةِ وَاللُّمَزَةِ - لِكُلِّ هُمَزَةٍ لُّمَزَةٍ.
 4: الْحَاطِطَةُ - الْحَاطِطَةُ. So Zaid b. 'Alī and Abū Ḥaiwa.
 5: الْحَاطِطَةُ - الْحَاطِطَةُ (p). So Zaid b. 'Alī and Abū Ḥaiwa.
 9: بَعْدَ - فِي عَمَدٍ. So read likewise by al-A'mash.

SŪRA CVI

- 1: لَيَأْفَ قُرَيْشٌ - لَا يَلْفِ قُرَيْشٌ. So 'Ikrima.

SŪRA CVII

- 1: أَرَأَيْتَكَ - أَرَأَيْتَ.
 1: الَّذِينَ - بِالَّذِينَ.
 5: لَاهُونَ - سَاهُونَ.
 6: الَّذِينَ هُمْ إِنَّمَا يُرَاهُونَ النَّاسَ - الَّذِينَ هُمْ يُرَاهُونَ.

SŪRA CIX

- 1: قُلْ لِلَّذِينَ كَفَرُوا - قُلْ يَا أَيُّهَا الْكَافِرُونَ.

SŪRA CXI

- 1: وَقَدْ تَبَّ - وَتَبَّ. So read also by al-A'mash.
 2: اكْتَسَبَ - كَسَبَ.
 3: سَبَّحَ - سَبَّحَ. So read also by Abū Ḥaiwa and others.
 4: مَرِيَّتُهُ - مَرِيَّتُهُ, though some said أَمْرَاتُهُ.
 4: حَمَالَةَ الْحَطَبِ - حَمَالَةَ الْحَطَبِ.

SŪRA CXII

- 1: قُلْ - He omitted the word, as did also Ubai.
 1: الْوَاحِدُ - أَحَدٌ, so read also by al-A'mash.
 2: اللَّهُ. He omitted the word.
 3: لَمْ يُولَدْ وَلَمْ يَلِدْ - لَمْ يَلِدْ وَلَمْ يُولَدْ. So read by al-A'mash and Ru'ba.

SŪRAS CXIII and CXIV

These two Sūras were missing from his Codex:

One orthographical peculiarity of Ibn Mas'ūd's Codex is noticed by several authorities, viz. that in the word شَيْءٌ the spelling in his Codex was شَأَى, with medial *alif*, whenever the word was in the case of *raf'* or *jarr*.

CODEX OF UBAI B. KA'B † 29 or 34

Ubai b. Ka'b was one of the Anṣār who after the Prophet's coming to Madīna served as his secretary¹). He is said to have been the one who wrote out the treaty with the people of Jerusalem (Ibn 'Asākir II, 322). He was one of those who specialized in the collection of revelation material and figures among the four to whom Muḥammad is said to have advised his community to turn for Qur'ān instruction. In some respects his authority on Qur'ānic matters was even greater than that of Ibn Mas'ūd. He was known as *Sayyid al-Qurrā'*, the Prophet is said to have referred to him as *أقرأ أمتي* and to have been commanded by Allah to hear Ubai recite to him portions of revelation, which probably means that Ubai was the repository of certain material of a legislative character which the Prophet would have him read over to him from time to time.

We have no knowledge of when his Codex was made, but we do know that before the appearance of the 'Uthmānic standard text his Codex had already come into vogue in Syria. Ibn Abī Dāwūd, p. 155 has a story of how some Syrians made a Codex and came to Madīna to check it over with Ubai, and though at that time the standard text was in use, no one dared to dispute the peculiar readings that were derived from Ubai. He seems to have had an important part in the actual work of producing the canonical text for 'Uthmān at Madīna. His name appears in these stories in various connections but the whole account is too confused to enable us to understand precisely what his relation to the standard text was²).

1) Sources for his life are — Nawawī, 140, 141; Ibn al-Jazarī, *Tabaqāt*, No. 131; Ibn Sa'd III, ii, 59—62; *Usd al-Ghāba* I, 49, 50; Ibn Hajar *Iṣāba* I, 30—32; *Tahdhīb al-Tahdhīb* I, 187, 188.

2) One story going back to Abū l-'Āliya († 90) is that in the Caliphate of Abū Bakr an attempt was made to produce a Codex, scribes writing to Ubai's dictation. This is usually told in connection with Abū Bakr's so-called recension (Ibn Abī Dāwūd, p. 9), but it might quite well describe the origin of Ubai's own Codex (see Ibn Abī Dāwūd, p. 30).

His Codex is definitely stated to have been among those destroyed by 'Uthmān. Its Sūra order was reported to have differed from that of 'Uthmān's, and as in the case of Ibn Mas'ūd's Codex, we have two lists of his Sūra order. According to the *Fihrist*, p. 27 his order was —

1, 2, 4, 3, 6, 7, 5, 10, 8, 9, 11, 19, 26, 22, 12, 18, 16, 33, 17, 39, 45, 20, 21, 24, 23, 40, 13, 28, 27, 37, 34, 38, 36, 15, 42, 30, 43, 41, 14, 35, 48, 47, 57, 58, 25, 32, 71, 46, 50, 55, 56, 72, 53, 68, 69, 59, 60, 77, 78, 76, 75, 81, 79, 80, 83, 84, 95, 96, 49, 63, 62, 65, 89, 67, 92, 82, 91, 85, 86, 87, 88, 64, 98, 61, 93, 94, 101, 102, al-Khal', al-Ḥafd, 104, 99, 100, 105, 107, 108, 97, 109, 110, 111, 106, 112, 113, 114.

In this list are missing Sūras 29, 31, 44, 51, 66, 70, 73, 74, 90, 103, but we have two extra Sūras al-Khal' and al-Ḥafd. As, however, we actually know of variants from him in all of these save 103, the probability is that the material of them formed part of his Codex.

The other list is in the *Itqān* 150, 151, which gives the order —

1, 2, 4, 3, 6, 7, 5, 10, 8, 9, 11, 19, 26, 22, 12, 15, 16, 33, 17, 39, 20, 21, 24, 23, 34, 29, 40, 13, 28, 27, 37, 38, 36, 15, 42, 30, 57, 48, 47, 41, 46, 50, 55, 56, 72, 53, 70, 73, 74, 44, 31, 45, 52, 51, 68, 69, 59, 60, 77, 78, 75, 81, 65, 79, 64, 80, 83, 84, 95, 96, 49, 63, 62, 66, 89, 90, 92, 82, 91, 86, 87, 88, 61, 98, 93, 94, 101, 102, 103, 104, 99, 100, 105, 106, 107, 108, 97, 109, 110, 111, 112, 113, 114.

From this are missing Sūras 18, 25, 32, 35, 43, 54, 58, 67, 71, 76, 85, but all these save 54 are to be found in the list of the *Fihrist*, and we know of variants from 54. It is evident that we cannot place any reliance on the lists, which as in the case of the lists for Ibn Mas'ūd's Codex, must be regarded as later formations not based on the original Codex.

His Codex seems not to have been the source of any secondary Codices, though it would seem to have been copied, and if we are to believe the *Fihrist*, a copy of it was still extant in the time of Ibn Shādhān, i.e. in the middle of the third Islamic century. There is also a story of how Ibn 'Abbās presented a man with a Codex written according to the *qirā'a* of Ubai (*Durr* IV, 170).

There are some tales about the survival of Ubai's Codex, but it is clear that it perished early, for there is the account in Ibn Abī Dāwūd, p. 25 of how some people from 'Irāq came to Ubai's son

Muhammad and asked to consult his father's Codex, but Muhammad had to tell them that was impossible as the Codex had been seized (قبض) by 'Uthmān. Bergsträsser was inclined to think the readings from Ubai's Codex less significant than those of Ibn Mas'ūd, but the truth seems to be that his Codex, not having the support of a great Metropolitan centre like Kūfa, left permanent record of less of its peculiar readings than is the case of the Codex of Ibn Mas'ūd.

It is remarkable how often his variants agree with those of Ibn Mas'ūd against the 'Uthmanic Codex. One suspects that sometimes there has been a confusion in the tradition, and that readings of the one have been attributed to the other. This is certainly so when we find a single source attributing to Ubai a reading that is known as a peculiarity of Ibn Mas'ūd, and it is curious that al-Marandi's *Qurraṭ 'Ain al-Qurrā'*, which is our richest source for Ubai's readings, attributes to him a great many readings, which are found elsewhere recorded only for Ibn Mas'ūd.

In the MS of Ibn Abī Dāwūd only four readings from Ubai's Codex are listed, but as he is quoted in the Commentaries for so large a number one suspects that some leaves were missing in this place in the original from which the *Zāhiriya* MS was copied.

SŪRA I

4/3: مَالِك — He agreed with TR against the alternative reading مَلِك, which some, however, gave as his reading. Others said he read مَالِك like Abū Ḥuraira and Abū Rajā'; others said he read مَلِك as Ibn Qais and others.

5/4: إِيَّاكَ — إِيَّاكَ (i. e. with *takhfīf*), and preceded by اَلْهَمَّ.

6/5: إِهْدِنَا تَبَّتَا — إِهْدِنَا. So read by 'Alī; but others said he read دَلَّنَا يَدَكَ أَهْدِنَا. See Ibn Mas'ūd's reading.

صِرَاطَ الْمُسْتَقِيمِ — الصِّرَاطَ الْمُسْتَقِيمِ. So read by Ibn 'Umar and Ja'far as-Sādiq.

7/6: الَّذِينَ — الَّذِينَ (without *tashdīd*). So read by Ibn as-Samaifa'.

7: وَلَا — غَيْرَ or غَيْرَ. So 'Umar, 'Alī, and Ibn az-Zubair.

SŪRA II

2/1: ذَاكَ — ذَلِكَ. So read by ash-Sha'bī.

6/5: أَنْذَرْتَهُمْ — وَأَنْذَرْتَهُمْ. So read by Ibn Muḥaiṣin and az-Zuhrī.

14/13: بِشَاطِينِهِمْ — إِلَى شَيْطَانِهِمْ. So Ibn Mas'ūd, and ash-Sha'bī.

16/15: تَجَارَتُهُمْ — تَجَارَتُهُمْ so Ibn Abī 'Abla.

18/17: صَمًا مَكْمًا عُمِيًّا — صَمًا مَكْمًا عُمِيًّا, as Ibn Mas'ūd and Zaid b. 'Alī.

19/18: حَذَرَ — حَذَرَ. So read by Abū's-Sammāl.

20/19: يَخْطَفُ — يَخْطَفُ.

مَشَوْا فِيهِ مَرُّوا فِيهِ سَعَوْا فِيهِ — مَشَوْا فِيهِ, though some said he read as Ibn Mas'ūd.

لَعَلَّكُمْ تَذَكَّرُونَ - لَعَلَّكُمْ تَتَّقُونَ: 21/19.

22/20: بِسَاطًا - فِرَاشًا. Given also from Yazid ash-Shāmī.

24/22: أَعَدَّهَا اللَّهُ - أُعِدَّتْ. So Ibn Abī 'Abla.

26/24: He read يُضِلُّ بِهِ كَثِيرٌ وَيَهْدِي بِهِ كَثِيرٌ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقُونَ.

So Zaid b. 'Alī and Ibn Mas'ūd.

31/29: عَرَضَهَا - عَرَضَهُمْ. See also Ibn Mas'ūd's reading.

32/30: أَعْلَمْنَا - عَلِمْنَا. So Ibn Mas'ūd.

36/34: فَأَزَلَّهُمْ ... فَأَخْرَجَهُمْ - فَأَزَلَّهُمَا ... فَأَخْرَجَهُمَا, which involves the reading of كَانَا for كَانَا also.

41/38: وَتَشْتَرُوا - وَلَا تَشْتَرُوا.

48/45: يُقْبَلُ - تُقْبَلُ. So read by Ibn Kathir and Abū 'Amr.

49/46: يَذْبَحُونَ - يَذْبَحُونَ. So read by az-Zuhri.

61/58: أَتَبَدَّلُونَ or أَتَبَدَّلُونَ - أَتَسْتَبَدِّلُونَ.

مِصْرًا, the reading of al-A'mash and al-Hasan and some Codices, but others said he read مَا لَكُمْ مِصْرًا أَهْبَطُوا فَإِنَّ لَكُمْ مِصْرًا. سَأَلْتُمْ وَاسْكُنُوا مِصْرًا.

63/60: وَادْكُرُوا - وَادْكُرُوا (for واذكروا).

70/65: الْبَاقِرَ - الْبَقَرِ. So Ibn Mas'ūd, 'Ikrima and Ibn Ya'mar.

تَشَابَهُ, though some said تَشَابَهُ as Zaid b. 'Alī, and others يَتَشَابَهُ (?), or يَتَشَابَهُ.

74/69: قَسَا - قَسَتْ. So Ibn Mas'ūd and Zaid b. 'Alī.

مِنْهَا أَلِهَاءٌ - مِنْهُ أَلِهَاءٌ. So read also by ad-Dahhāk. يَتَفَجَّرُ - يَتَفَجَّرُ.

83/77: لَا يَعْبُدُوا or لَا تَعْبُدُوا - لَا تَعْبُدُونَ. So Ibn Mas'ūd.

حُسْنَى - حُسْنَى. As read by al-Hasan and al-Akhfash.

85/79: تَظَاهَرُونَ - تَظَاهَرُونَ. So read by Mujāhid and others.

89/83: مُصَدِّقًا - مُصَدِّقٌ. So read by Ibn Abī 'Abla.

91/85: بِمَا أُنْزِلَ اللَّهُ - بِمَا أُنْزِلَ. So Anas and 'Abbās b. al-Faḍl.

96/90: الْحَمِيَّةُ - الْحَمِيَّةُ.

97/91: لِحَبْرِيلَ - He supported TR against the numerous variant readings.

98/92: مِيكَالَ - Here again he supported TR.

102/96: يُنَالِي - أُنْزِلَ.

يُعَلِّمُ هَارُوتَ وَمَارُوتَ - يُعَلِّمَانِ.

104/98: رَاعُونَا - رَاعُونَا, as read by Ibn Mas'ūd.

أَنْظَرْنَا - أَنْظَرْنَا (i.e. with hamzat al-qat').

105/99: يَوْذَ - يَوْذَ. So read by Ibn Abī 'Abla.

106/100: نُنْسِيهَا - نُنْسِيهَا, as Abū 'Amr, Ibn Kathir, Ibn Muḥaiṣin and al-Yazidī. But some said he read نُنْسِكُ, and others that he read وَنُنْسَاهَا as 'Alī with وَ instead of أَوْ.

111/105: يَهُودِيًّا - هُوكَا (i.e. sing).

نَصْرَانِيًّا - نَصَارَى.

114/108: خَائِفًا - خَائِفًا, as Ibn Mas'ūd.

115/109: تَوَلَّوْا - تَوَلَّوْا, as read also by al-Hasan.

118/112: نَرَى آيَةً - تَأْتِينَا آيَةً.

119/113: لَا تَسْأَلُ وَمَا تَسْأَلُ - وَلَا تَسْأَلُ. Others gave him as reading لَا تَسْأَلُ.

124/118: عَهْدِ الظَّالِمِينَ - عَهْدِ الظَّالِمِينَ.

126/120: فَتَمْنَعُهُ قَلِيلًا ثُمَّ نَضْطَرُّهُ - فَامْتَنَعَهُ قَلِيلًا ثُمَّ اضْطَرُّهُ.

127/121: وَيَقُولَانِ رَبَّنَا - رَبَّنَا, as Ibn Mas'ūd.

129/123: وَأَبْعَثْ فِيهِمْ - وَأَبْعَثْ فِيهِمْ, but some said وَأَبْعَثْ فِيهِمْ. وَأَبْعَثْ فِيهِمْ.

- 132/126: يَعْقُوبُ أَنْ - يَعْقُوبُ أَنْ, as Ibn Mas'ūd and aḍ-Ḍaḥḥāk; i. e. أَنْ يَا بَنِي.
فَوَصَّى - وَوَصَّى.
- 133/127: أَبَانِكَ - He omitted the word.
- 137/131: بِالَّذِي - بِبَيْتِ مَا.
- 143/137: عَلَى النَّاسِ يَوْمَ الْقِيَامَةِ - عَلَى النَّاسِ.
- 144/139: شَطْرَهُ - شَطْرَهُ, as read by Ibn Abī 'Abla. See reading of Ibn Mas'ūd.
- 148/143: وَلِكُلِّ قَبْلَةٍ - وَلِكُلِّ وَجْهَةٍ.
- 149/144: يَعْمَلُونَ - يَعْمَلُونَ. So read by Zaid b. 'Alī and Abū 'Amr.
- 158/153: أَنْ لَا - أَنْ لَا, as Ibn Mas'ūd, Anas, 'Alī and Ibn 'Abbās.
يَطُوفَ - يَطُوفَ, as 'Isā ath-Thaqafī.
- 171/166: صُمًّا بُكْبًا عُمِيًّا - صُمًّا بُكْبًا عُمِيًّا as Ibn Mas'ūd and Zaid b. 'Alī.
- 177/172: رِبَانٌ - رِبَانٌ, as the reading of Ibn Mas'ūd.
حَبِوَ الْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى - حَبِوَ ذَوِي الْقُرْبَى ... يَعْمَلِهِمْ
وَالْمَسَاكِينَ وَابْنِ السَّبِيلِ وَفِي الرِّقَابِ وَالْمُؤْمِنِينَ يَعْمَلِهِمْ.
- 178/173: فَاتَّبَاعًا - فَاتَّبَاعًا. So read also by Ibn Abī 'Abla.
- 179/175: الْفَصَصِ - الْفَصَصِ. So read by Abū'l-Jawzā.
- 184/180: أَيَّامٍ أُخَرَ مُتَتَابِعَاتٍ - أَيَّامٍ أُخَرَ.
وَالصَّوْمُ وَالصَّيَامُ - وَأَنْ تَصُومُوا
and others said خَيْرًا فَهُوَ شَرُّ لَهُ وَالصَّيَامُ خَيْرٌ لَكُمْ.
- 185/181: يُرِيدُ الْيَسْرَى - يُرِيدُ اللَّهُ بِكُمْ الْيَسْرَ.
- 188/184: وَلَا تُدَلُّوا - وَلَا تُدَلُّوا.
- 189/185: وَلَكِنْ ادْخُلُوهَا طَائِعِينَ - وَلَكِنْ أَلِيزَ مِنْ أَتَى.
- 196/192: أَيَّامٍ مُتَتَابِعَاتٍ - أَيَّامٍ, as in v. 184/180.
- 204/200: وَيَسْتَشْهَدُ اللَّهُ - وَيَسْتَشْهَدُ اللَّهُ, as Ibn Mas'ūd.

- 205/201: وَلِيْلِكَ - وَلِيْلِكَ.
- 210/206: ظَلَالٍ - ظَلَالٍ. So read by Ibn Mas'ūd, Qatāda and aḍ-Ḍaḥḥāk, but some say he read أَنْ يَأْتِيَهُمُ اللَّهُ وَالْمَلَائِكَةُ فِي ظُلَلٍ مِنَ الْغَمَامِ.
فَضَاءَ الْأَمْرِ - فُضِيَ الْأَمْرُ. So also Ibn Mas'ūd.
تُصَارُ الْأُمُورُ - تُرْجَعُ الْأُمُورُ and so at each occurrence of this phrase in the Qur'ān.
- 212/208: زَيْنَ الْحَيَاةِ - زَيْنَ الْحَيَاةِ. See Ibn Mas'ūd's reading here.
- 213/209: كَانَ الْبَشَرُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا - كَانَ النَّاسُ أُمَّةً وَاحِدَةً. See Ibn Mas'ūd.
اِخْتَلَفُوا مِنْ اتَّخَذَ فِيهِ يَذْنِبُ لِيُكُونُوا - اِخْتَلَفُوا فِيهِ مِنْ اتَّخَذَ يَذْنِبُ
شُهَدَاءَ عَلَى النَّاسِ يَوْمَ الْقِيَامَةِ.
- 219/216: أَقْرَبُ - أَكْبَرُ. Note also Ibn Mas'ūd's reading here.
- 222: يَتَطَهَّرْنَ - يَتَطَهَّرْنَ. So Ibn Mas'ūd.
- 226: يُفْسِمُونَ - يُؤْلُونَ, as was read by Ibn 'Abbās. See also Ibn Mas'ūd.
- فَاعْمُوا فِيهَا - فَاؤُوا فِيهَا, though some say he read فَاعْمُوا.
- 227: السَّرَاحَ - السَّرَاحَ, as read also by Ibn 'Abbās.
- 228: يَرُدُّهُمْ - يَرُدُّهُمْ or يَرُدُّهُمْ.
- الِلِرَّجَالِ - لِلِرَّجَالِ. (Muqni' 72) an orthographic variant.
- 229: يَطْنًا - يَخَافًا. Note also Ibn Mas'ūd's reading.
ظَنًا - خَنَمَ.
- 233: لَا تُضَارُّ - لَا تُضَارُّ, like Ibn 'Abbās, 'Ikrima and aḍ-Ḍaḥḥāk, but others said تُضَارُّ, like the reading of al-Ḥasan.
يُكَبِّلُ الرِّضَاعَةَ - يُكَبِّلُ الرِّضَاعَةَ as Ibn 'Abbās.

238/239: *الْوُسْطَى وَصَلَوْهُ الْعَصْرِ - الْوُسْطَى*, as it was in the Codex of Hafsa.

240/241: *مَتَاعٌ لِأَزْوَاجِهِمْ - وَصِيَّةٌ لِأَزْوَاجِهِمْ* (or *فَمَتَاعٌ*). See also Ibn Mas'ūd's reading. Others said that for *وَيَذَرُونَ مِنْكُمْ* *وَيَذَرُونَ* he read *كُنِبَ عَلَيْكُمْ* *أَزْوَاجًا وَصِيَّةٌ لِأَزْوَاجِهِمْ مَتَاعًا* *الْوَصِيَّةُ لِأَزْوَاجِهِمْ مَتَاعًا*.

241/242: *لِلْمُطَلَّاقَةِ - لِلْمُطَلَّاقَةِ*. See also Ibn Mas'ūd.

246/247: *إِلَّا أَنْ يَكُونَ قَلِيلٌ مِنْهُمْ - إِلَّا قَلِيلًا مِنْهُمْ*.

248/249: *الْتَابُوهُ - الْتَابُوتُ*. This was the reading of Zaid b. Thābit.

249/250: *قَلِيلٌ - قَلِيلٌ*. So al-A'mash, and Ibn Mas'ūd.

وَكَايْنٌ - كَمَ.
254/255: *لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ - لَا يَبِيعُ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ* which was the reading of Ibn Kathir and Abū 'Amr.

255/256: *عَالِمُ الْغَيْبِ وَالشَّهَادَةِ مَنْ ذَا الَّذِي - مَنْ ذَا الَّذِي*.

257/259: *الطَّوَارِغُثُ - الطَّوَارِغُثُ* as Ibn Mas'ūd and al-Ḥasan.

يُخْرِجُونَهُمْ - يُخْرِجُونَهُمْ.
259/261: *يَسَنَّهُ - يَسَنَّهُ*. See Ibn Mas'ūd's reading here.

نُنَشِرُهَا - نُنَشِرُهَا, like the Madīnan reading, but others say he read *نُنَشِيهَا*.

فَقِيلَ أَعْلَمَ - قَالَ أَعْلَمَ as Ibn Mas'ūd and al-A'mash or some said *فَقِيلَ إَعْلَمَ*.

مِائَةَ سَنَةٍ - مِائَةَ سَنَةٍ (second occurrence).
أَكْسُوهَا - نَكْسُوهَا. So read also by Zaid b. 'Alī.

265/267: *بِرَبْوَةٍ - بِرَبْوَةٍ* as Abū Razīn. Similarly in XXIII, 50/52.

267/269: *تَسْمِيًا - تَسْمِيًا*. So Ibn 'Abbās and az-Zuhri, others said *تُسَمِّيَا* as Ibn Mas'ūd.

267/270: *تُعْضِضُوا - تُعْضِضُوا*. So az-Zuhri. See also Ibn Mas'ūd.

271/273: *نُكِّرَ - يُكِّرَ* which was the reading of Ibn Kathir and Abū 'Amr.

275/276: *جَاءَهُ - جَاءَهُ* which was the reading of Al-Ḥasan.

278: *بَقِيَ - بَقِيَ*. So read also by al-Ḥasan. Others said *بَقِيَ*.

279: *فَأَذِنُوا - فَأَذِنُوا* as read by Ibn Mas'ūd and al-Ḥasan.

280: *ذَا - ذَا*. So read also in the Codices of 'Uthmān and Ibn Mas'ūd.

وَأَنْ كَانَ مُعْسِرًا - عُسْرَةً. So read by al-A'mash.

تَصَدَّقُوا - تَصَدَّقُوا, which was the reading of Qatāda.

281: *تُرْجَعُونَ - تَصْبِرُونَ*, though some said *تُرْثُونَ* like Ibn Mas'ūd.

282: *أَمْرَاتَيْنِ - أَمْرَاتَيْنِ*. So read by Abū'l-'Āliya.

فَإِنْ تَضَلَّ - أَنْ تَضَلَّ as also Zaid b. 'Alī.

فَتَذَكَّرِ الْأُخْرَى - فَتَذَكَّرِ إِحْدَهُمَا الْأُخْرَى.

يُضَارَرُ - يُضَارَرُ as Ibn Mas'ūd and Ibn 'Abbās.

283: *كَتَابًا - كَاتِبًا*, as read by Ibn 'Abbās and Mujāhid.

إِثْنَيْنِ - أَوْ مِائَةٍ, though some said *إِثْنَيْنِ*.

فَرِهْنٌ - فَرِهْنٌ, which was so read by many ancient authorities.

285: *يُفَرِّقُونَ - يُفَرِّقُونَ* as Ibn Mas'ūd.

286: *تَحِيلَ عَلَيْنَا أَصَارًا - تَحِيلَ* though some said *تَحِيلَ*.

SŪRA III

2/1: *الْقِيَامُ - الْقِيَامُ* as Ibn Mas'ūd.

وَمَا لَهُمْ بِهِ - وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ 7/5

مِنْ عِلْمٍ وَإِنْ تَأْوِيلُهُ إِلَّا عِنْدَ اللَّهِ يَقُولُ الرَّاسِخُونَ. See also Ibn Mas'ūd's reading, and Ibn 'Abbās.

10/8: أُولَئِكَ وَقُودُهَا النَّارُ - أُولَئِكَ هُمْ وَقُودُ النَّارِ.

13/11: كَافِرَةٍ - فَتَةٍ - رَفَةٍ, as az-Zuhri, which necessitates كَافِرَةٍ.

14/12: زَيْنَ - زَيْنَ which involves حُبِّ. So read also by Mujāhid.

18/16: شَهِدَ اللَّهُ - شَهِدَهُ اللَّهُ, as Ibn Mas'ūd and others.

القَائِمُ - قَائِمًا. So read by Ibn Mas'ūd and others.

19/17: لِّلْإِسْلَامِ - لِّلْإِسْلَامِ. Note also the reading of Ibn Mas'ūd.

21/20: وَيَقْتُلُونَ النَّبِيِّينَ وَالَّذِينَ - وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ

See Ibn Mas'ūd's reading. Others say he read الَّذِينَ الَّذِينَ as read Abū'l-Mutawakkil, but some say he read وَقَاتِلُوا and some Codices based on his read وَقَاتِلُوا.

37/32: وَكَفَلَهَا - وَكَفَلَهَا.

43/38: وَأَرْكَبِي شُكْرًا لِلَّهِ مَعَ الرَّاكِبِينَ - وَأَرْكَبِي مَعَ الرَّاكِبِينَ.

57/50: فَأَوْفِيهِمْ - فَأَوْفِيهِمْ. So Ibn Mas'ūd and Zaid b. 'Alī.

73/66: وَأَنْ يُؤْتَى - أَنْ يُؤْتَى.

75/68: تَامَتْهُ (bis) - تَامَتْهُ. See also Ibn Mas'ūd's reading.

81/75: الَّذِينَ أُوتُوا الْكِتَابَ - الَّذِينَ الَّذِينَ. See also Ibn Mas'ūd and Mujāhid.

91/85: وَلَوْ - وَلَوْ. So read by Ibn Mas'ūd and Ibn Abi 'Abla.

92/86: يَا أَيُّهَا النَّاسُ كُنْ تَنَالِ الْبِرَّ - كُنْ تَنَالُوا الْبِرَّ.

بَعْضَ مَا - مِمَّا as Ibn Mas'ūd.

97/91: آيَةً يَبِينَةً - آيَاتٍ يَبِينَتٍ. So Ibn 'Abbās, Mujāhid and Abū Ja'far.

109/105: تُصَارُ - تُرْجَعُ. So also in XXII, 76/75 and XXXV, 4.

111/107: يُنْصَرُونَ - يُنْصَرُونَ. So Ibn Mas'ūd and Zaid b. 'Alī.

120/116: يَضُرُّكُمْ - يَضُرُّكُمْ.

123/119: وَأَنْتُمْ ضَعْفَاءٌ - وَأَنْتُمْ أَدْلَةٌ.

128/123: يَعَذِّبُهُمْ وَيَتُوبُ - يَعَذِّبُهُمْ وَيَتُوبُ though some said he read وَإِنْ يَتُوبُ عَلَيْهِمْ أَوْ يَعَذِّبُهُمْ.

133/127: وَسَارِعُوا - وَسَارِعُوا. So Ibn Mas'ūd.

144/138: إِلَّا رَسُولٌ صَلَّى اللَّهُ عَلَيْهِ - إِلَّا رَسُولٌ.

146/140: قُتِلَ - قُتِلَ, so Ibn 'Abbās. See also Ibn Mas'ūd's reading.

153/147: تُصْعِدُونَ فِي الْوَادِي - تُصْعِدُونَ.

169/163: فَاتْلُوا - فَاتْلُوا. So read also by Ibn Mas'ūd.

171/165: الْمُحْسِنِينَ - الْمُؤْمِنِينَ.

175/169: يَخْشَوْكُمْ بَأُولِيَاءِهِ - يَخْشَوْكُمْ بَأُولِيَاءِهِ, as read by an-Nakha'i. See also Ibn Mas'ūd.

180/176: سَبْطَوْنَ مِنَ الزَّكَاةِ - سَبْطَوْنَ.

181/177: وَيَقَالُ - وَيَقَالُ. So read also by Ibn Mas'ūd.

185/182: ذَائِقَةُ الْمَوْتِ - ذَائِقَةُ الْمَوْتِ. So al-A'mash.

187/184: يَكْتُمُونَهُ and أَمِينُهُ - تَكْتُمُونَهُ and لَتَمِينُهُ supporting the reading of Ibn Kathīr and Abū 'Amr.

188/185: بِمَا فَعَلُوا - بِمَا أَتَوْا.

195/193: بَأَنِي - بَأَنِي.

SŪRA IV

حَابًا - حُوبًا: 2.

طَابَ - طَابَ, as read by al-Jahdārī. i.e. imāla.

قِيَامًا - قِيَامًا. So read also by Zaid b. 'Alī.

9/10: ضَعْفَى - ضَعْفَى. So read by Abū 'l-Jawzā'. See also Ibn Mas'ūd's reading.

- 12/15: أُخْتُ مِنَ الْأُمِّ - أُخْتُ.
 19/23: أَنْ يَفْحُشْنَ عَلَيْكُمْ - أَنْ يَأْتِينَ بِفَحْشٍ. See also Ibn Mas'ūd.
 مَبِينَةٍ. - He omitted the word as did Ibn Mas'ūd.
 23/27: الْأَخْتَيْنِ إِلَّا مَنْ تَابَ - الْأَخْتَيْنِ.
 24/28: مِنْهُنَّ إِلَى أَجَلٍ مُسَمًّى - مِنْهُنَّ. So Ibn 'Abbās and some say
 Ibn Mas'ūd.
 33/37: مِمَّا تَرَكَ. - He omitted the words.
 34/38: الْمَضَاجِعِ - الْمَضَاجِعِ, as Mujāhid, ash-Sha'bī and others.
 See Ibn Mas'ūd.
 43/46: سَكْرَى - سَكْرَى, as Abū Nahik. See also Ibn Mas'ūd's
 reading.
 44/47: تَضَلُّوا - تَضَلُّوا so Zaid b. 'Alī and Ibn Waththāb.
 46/49: وَأَنْظَرْنَا - وَأَنْظَرْنَا.
 55/58: صَدَّ - صَدَّ (pass.), as Abū Rajā'. See also Ibn Mas'ūd.
 59/62: فَأَرْجِعُوا - فَرُدُّوهُ.
 66/69: قَلِيلًا - قَلِيلًا, as in the Damascus Codex and those of Anas
 and Ibn Mas'ūd.
 79/81: فَمِنْ اللَّهِ - فَمِنْ اللَّهِ.
 وَأَنَا كَتَبْتُهَا عَلَيْكَ وَأَرْسَلْنَاكَ - وَأَرْسَلْنَاكَ
 فَمِنْ نَفْسِكَ فَيَذْنُكَ عَلَيْكَ, others وَأَنَا كَتَبْتُهَا عَلَيْكَ فَذَرْتُهَا عَلَيْكَ
 وَأَنَا فَذَرْتُهَا عَلَيْكَ وَأَرْسَلْنَاكَ, as read by Zaid b. 'Alī. See also
 Ibn Mas'ūd's reading.
 84/86: يَكْفِي - يَكْفِي. So read by Ibn Mas'ūd and Zaid b. 'Alī.
 88/90: رَكْسَهُم - رَكْسَهُم. See also reading of Ibn Mas'ūd. Some,
 however, say they both read رَكْسَهُم here.
 رَكْسُوا بِهَا عَمَلُوا - أَرْكَسَهُم بِهَا كَسَبُوا.

- 89/91: فَتَكُونُوا - فَتَكُونُونَ.
 90/92: جَاهُكُمْ - أَوْ جَاهُكُمْ with omission of أَوْ. Others said he
 read جَاهُكُمْ.
 92/94: فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ لَا يُخْرِئُ فِيهَا صَبِيٌّ وَدِيَّةٌ - فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ,
 but some say his reading was لَا يُجَوِّزُ فِيهَا صَبِيٌّ.
 يَصَدَّقُوا - يَتَصَدَّقُوا, as Ibn Mas'ūd, but some said he read
 تَتَصَدَّقُوا.
 مُتَّابِعَاتٍ - مُتَّابِعَاتٍ, as Ibn Mas'ūd.
 95/97: ذِي الضَّرَرِ - أُولَى الضَّرَرِ (i. e. ذى).
 101/102: - إن رِخْتُمْ. - He omitted it as did Ibn Mas'ūd. Some say
 he read ان تنصروا for فأنصروا as well.
 تَقْصُرُوا الصَّلَاةَ - تَقْصُرُوا الصَّلَاةَ.
 102/103: وَذُلُوا لَوْ - وَذُلُوا الَّذِينَ كَفَرُوا لَوْ.
 119/118: أَمْنِيْنَهُمْ and أَضْلَمَهُمْ - (bis) لَا مَرْتَبَهُمْ and لَا مَنِيْنَهُمْ and لَا ضَلَمَهُمْ
 and (bis) أَمْرَتَهُمْ.
 128/127: أَنْ يَنْصَالَحَا - أَنْ يَنْصَالَحَا. See also the reading of Ibn Mas'ūd.
 129/128: كَانَتْهَا مَسْجُوتَةً - كَانَتْهَا مَسْجُوتَةً though some said he read كَالْمَعْلَقَةِ.
 135/134: غَنِيًّا أَوْ فَقِيرًا - غَنِيًّا أَوْ فَقِيرًا as read by Ibn Mas'ūd and Ibn
 Abī 'Abla, though some said he read أَوْ فَقْرًا.
 بِهِمْ - بِهِمْ, which was the reading of Abū Nahik.
 141/140: مَنَعْنَاكُمْ - نَمْنَعُكُمْ.
 143/142: مُتَذَبِّذِينَ - مُتَذَبِّذِينَ. So Ibn Mas'ūd.
 154/153: تَعْتَدُوا - تَعْتَدُوا which was the reading of al-A'mash.
 157/156: شِبْهَ لَهُمْ وَمَا قَتَلَهُ الَّذِينَ أَتَاهُوا بِهِ - شِبْهَ لَهُمْ.
 159/157: لَيُؤْمِنَنَّ - لَيُؤْمِنَنَّ.
 مَوْتِهِمْ - مَوْتِهِمْ.

- 162/160: وَالْمُتَّبِعِينَ - وَالْمُتَّبِعُونَ. So Ibn Mas'ūd, al-Jahḍarī, Anas and Sa'īd b. Jubair.
- 164/162: وَرُسُلٌ - (bis) وَرُسُلًا. So Ibn Dharr and Ibn Qais, though some suggested رُسُلٍ.
- 166/164: لَكِنَّا اللَّهُ - لَكِنَّا اللَّهَ, the reading of Ibn Mas'ūd and as-Sulamī.
- 171/169: إِنْ يَكُونُ - أَنْ يَكُونُ. So read also by al-Ḥasan.
- 176/175: أَنْ لَا تَضِلُّوا - أَنْ تَضِلُّوا. As Ibn Mas'ūd and Zaid b. 'Alī.

SŪRA V

- 1: أَحَلَّتْ لَكُمْ بَهِيمَةً - أَحَلَّتْ لَكُمْ بَهِيمَةً. So Ibn Mas'ūd and Zaid b. 'Alī.
- 2/3: حَلَلْتُمْ - أَحَلَلْتُمْ. So Ibn Mas'ūd and Zaid b. 'Alī.
- 3/4: وَأَكِلُ السَّبْعِ - وَمَا أَكَلُ السَّبْعِ. So Ibn Mas'ūd, Ibn 'Abbās and Sa'īd b. Jubair.
- 6/9: فَأَمَّا - فَتَمِيمُوا, as Ibn Mas'ūd.
- 13/16: فَيَنْقُضِهِمْ - فَيَمْنَقُضِهِمْ. So read by Zaid b. 'Alī.
- 38/42: وَالسَّرِيقُ وَالسَّرِيقَةُ - وَالسَّارِقُ وَالسَّارِقَةُ. See also Ibn Mas'ūd's reading.
- 45/49: وَأَنْزَلَ اللَّهُ عَلَى نَبِيِّ إِسْرَائِيلَ - وَكَتَبْنَا عَلَيْهِمْ: أَنْ التَّجْرُوحَ - وَأَنْ التَّجْرُوحَ. He repeated this أَنْ with the following words.
- 47/51: وَأَنْ لِيُحْكَمْ - وَلِيُحْكَمْ.
- 51/56: أَوَّلِيَاءَ (first occurrence) - أَرْبَابًا, as read by Ibn 'Abbās.
- 57/62: وَمِنَ الْكَاذِبِينَ - وَالْكَافِرِينَ. See also the reading of Ibn Mas'ūd.

- 60/65: مَنْ غَضِبَ - مَنْ لَعَنَهُ اللَّهُ. وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ وَخَنَازِيرَ. اللَّهُ عَلَيْهِمْ وَجَعَلَهُمْ فِرْدَةً وَخَنَازِيرَ. but others say he read وَعَبْدُ الطَّاغُوتِ - وَعَبْدُ الطَّاغُوتِ. See also وَعَبْدَةُ الطَّاغُوتِ or عَبْدُ الطَّاغُوتِ or عَبْدُ الطَّاغُوتِ. See also Ibn Mas'ūd's reading in this verse.
- 69/73: وَالصَّابِرِينَ - وَالصَّابِرُونَ. So Ibn Mas'ūd and others.
- 71/75: تَكُونُ - تَكُونُ, supporting the reading of Abū 'Amr, Al-Kisā'ī, Ḥamza and Ya'qūb.
- 79/82: يَتَنَاهَوْنَ - يَتَنَاهَوْنَ. So Ibn Mas'ūd and Zaid b. 'Alī.
- 82/85: صَدِيقِينَ - فَسَيْسِينَ.
- 89/91: أَيَّامٍ مُتَبَاعَاتٍ - أَيَّامٍ مُتَبَاعَاتٍ فِي كَفَارَةِ الْيَمِينِ. as Ibn Mas'ūd, but some said he read أَيَّامٍ مُتَبَاعَاتٍ فِي كَفَارَةِ الْيَمِينِ.
- 102/101: قَوْمٌ يُنِتُّ لَهُمْ فَاصْبَحُوا بِهَا - قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا.
- 107/106: الْأَوَّلِينَ - Like 'Alī he supported TR against the reading الْأَوَّلِينَ.
- 118: فَعِبَادُكَ - فَإِنَّهُمْ عِبَادُكَ. as Ibn Mas'ūd.

SŪRA VI

- 2: فَقَضَى أَجَلًا مُسَيَّيًّا وَأَجَلًا مُسَيَّيًّا. ثُمَّ قَضَى أَجَلًا وَأَجَلًا مُسَيَّيًّا عِنْدَهُ.
- 16: يُصْرِفُ اللَّهُ - يُصْرِفُ اللَّهُ, as Ibn Mas'ūd, but some said he read مَنْ يُصْرِفُهُ اللَّهُ.
- 23: وَمَا كَانَ لَهُمْ فِتْنَةٌ - ثُمَّ لَمْ تَكُنْ فِتْنَةٌ. So Ibn Mas'ūd and al-A'mash. Others say ثُمَّ مَا كَانَ لَهُمْ فِتْنَةٌ.

- 27: بِأَيْكَ رَبَّنَا آتِنَا - بِأَيْتِ رَبَّنَا.
وَمَنْ نَكُونُ - وَنَكُونُ.
فَلَا نَكْذِبُ - وَلَا نَكْذِبُ.
- 52: بِالْغَدَاةِ وَالْعَشِيِّ - بِالْغَدَاةِ. So Abū'l-Jawzā and Abū's Sawwār.
- 57: يَقْضِي بِأَحَقِّ - يَقْضُ أَحَقُّ. So Ibn Mas'ūd and an-Nakha'ī.
- 71/70: أَسْتَهْوَاهُ الشَّيْطَانُ - أَسْتَهْوَاهُ الشَّيْطَانِ. As Ibn Mas'ūd and others.
- 74: آزَرُ - آزَرُ as read by Ya'qūb, al-Ḥasan and many others, but some say he read آزُرُ يَا آزُرُ though some say he merely read اتَّخَذْتُ in place of اتَّخَذُ.
- 91: يُخْفُونَ وَيُذَوِّنَهَا وَيَجْعَلُونَهُ - يُخْفُونَ وَيُذَوِّنَهَا وَيَجْعَلُونَهُ and يُجْعَلُونَهُ which was the reading of Ibn Kathīr and Abū 'Amr.
- 93: مِثْلَ مَا - مِثْلَ مَا.
- 94: فُرَادَى - فُرَادَا. So Abū Ḥaiwā and 'Isā b. 'Umar ath-Thaqafī.
- 99: أَنْضَرُوا - أَنْضَرُوا. So Ibn Mas'ūd.
فَتَوَانٍ - فَتَوَانٍ. So al-A'mash and Abū'l-Mutawakkil.
- 100: وَهُوَ خَلَقَهُمْ - وَخَلَقَهُمْ. See also Ibn Mas'ūd.
- 105: دَرَسَتْ - Some say he read as TR, others دَرَسَتْ, others دَرَسَ as Ibn Mas'ūd, and others دَرَسَتْ as Ya'qūb.
- 109: أَلَعَلَّهَا - أَلَعَلَّهَا. Some say he read أَدْرَأَكُمْ لَعَلَّكُمْ instead of وَمَا يَشْعُرُكُمْ أَنَّهَا.
- إِذَا جَاءَهُمْ لَا يُؤْمِنُونَ - إِذَا جَاءَتْ لَا يُؤْمِنُونَ, but others said إِنْ جَاءَتْكُمْ لَا تُؤْمِنُونَ.

- 111: قَبِيلًا - قَبِيلًا. So read by Ibn Mas'ūd and al-A'mash.
- 115: مُبْدِلٌ - مُبْدِلٌ. So read also by Zaid b. 'Alī.
- 119: وَإِنْ كَثِيرًا مِنَ النَّاسِ - وَإِنْ كَثِيرًا.
- 123: قَرْيَةٍ بَعَثْنَا فِيهَا أَكْبَرَ - قَرْيَةٍ أَكْبَرَ.
- 125: يَنْصَاعِدُ - يَنْصَاعِدُ. So read by Abū Razīn. See also Ibn Mas'ūd's reading.
- 138/139: حَرْجٌ - حَرْجٌ. So Ibn Mas'ūd, Ibn 'Abbās and others.
- 143/144: الْمَعَزَى - الْمَعَزَى.
- 145/146: طَعِمَهُ - طَعِمَهُ. So read by Ibn Mas'ūd.
أَوْ مَا أَهْلٌ - أَوْ فِسْقًا أَهْلٌ.
- 153/154: وَهَذَا صِرَاطُ رَبِّكَ - وَأَنَّ هَذَا صِرَاطِي. See also Ibn Mas'ūd's reading.
- 154/155: لِلْمُحْسِنِينَ - عَلَى الَّذِي أَحْسَنَ. See also Ibn Mas'ūd's reading.
- 158/159: آيَةٌ - آيَةٌ (bis) بَعْضُ آيَاتِ. So read by Ibn Mas'ūd and Ja'far as-Ṣādiq.
- أَوْ أَكْنَسَتْ - أَوْ كَسَبَتْ. So read by Ibn Mijlaz and Abū 'l-Mutawakkil.

SŪRA VII

- 4/3: أَهْلَكْنَاهُمْ فَجَاءَهُمْ بِأَسْنَا - أَهْلَكْنَاهُمْ فَجَاءَهُمْ بِأَسْنَا.
- 22/21: أَلَمْ تَنْهَى عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا الشَّجَرَةَ وَقِيلَ لَكُمَا.
- 25/24: تَخْرُجُونَ - He supported TR against the alternative تَخْرُجُونَ.
- 26/25: خَيْرٌ - خَيْرٌ. So read also by Ibn Mas'ūd.
وَرِيشًا - وَرِيشًا.
- وَلِبَاسٌ - وَلِبَاسٌ, so read also by Mu'adh and al-Jahḍarī.

- 27/26: هُوَ وَقَبِيلُهُ — He omitted the هُوَ as did Ibn Mijlaz and Mu'adh.
- 30/28: تَعُودُونَ قَرِيبَيْنِ — تَعُودُونَ قَرِيبًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ قَرِيبًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ.
- 34/32: أَجَالُهُمْ — أَجَالُهُمْ. So read by Ibn Mas'ūd and 'Isā ath-Thaqafi.
- 35/33: يَأْتِيَنَّكُمْ — تَأْتِيَنَّكُمْ. So read by al-A'raj and al-Ḥasan.
- 38/36: إِذَا تَنَارَكُوا — إِذَا أَدَارَكُوا. So read by Abū Razīn, Ibn Mas'ūd and al-A'mash.
- 40/38: أَتَجَمَّلُ — Some said he read أَتَجَمَّلُ as Ibn 'Abbās and Ibn Mas'ūd.
- supporting the reading of Abū 'Amr. لَا تَفْتَحْ — لَا تَفْتَحْ
- 47/45: صُرِفَتْ — قَلِبَتْ. So al-A'mash and Ibn Mas'ūd.
- عَائِدٌ بِكَ أَنْ تَجْعَلَنَّا — لَا تَجْعَلَنَّا. So read also by Ibn Mijlaz.
- 49/47: دَخَلَ الْجَنَّةَ — أَدْخَلُوا الْجَنَّةَ. So Abū 'Imrān al-Jawnī.
- 55/53: إِنَّ اللَّهَ لَا يُحِبُّ — إِنَّهُ لَا يُحِبُّ. So Ibn Abī 'Abla.
- 83/81: الْغَادِرِينَ — الْغَابِرِينَ. So Abū Rajā' and Abū 'l-Jawzā'.
- 101/99: جَاءَتْهُمْ — جَاءَتْهُمْ (i.e. Imāla).
- 105/103: عَلَى أَنْ — بِأَنْ, as read by al-A'mash. See also Ibn Mas'ūd's reading.
- 117/114: تَلَقُّمٌ — تَلَقُّمٌ. See the reading of Sa'īd b. Jubair.
- 126/123: تَنَقُّمٌ — تَنَقُّمٌ, so read by al-Ḥasan, Abū Ḥaiwa and others.
- 127/124: يَذْرَكَ — يَذْرَكَ أَنْ يَعْدُوكَ. See also Ibn Mas'ūd.
- 128/125: وَالْعَاقِبَةُ — وَالْعَاقِبَةُ. So read also by Ibn Mas'ūd.
- 142/138: تَمَنَّاها — أَتَمَنَّاها.

- 146/143: يَتَخَذُوهَا — يَتَخَذُوهَا (first occurrence). So read by Ibn Abī 'Abla.
- 149/148: رَبَّنَا — He supported TR against the رَبَّنَا of Ḥamza, al-Kisā'i and Ibn Mas'ūd.
- 154/153: سَكَتَ — انشَقَّ. See also Ibn Mas'ūd's reading.
- 170/169: يَمْسِكُونَ — مَسَكُوا, though some said he read تَمَسَّكُوا. See Ibn Mas'ūd.
- 185/184: أَجَالُهُمْ — أَجَالُهُمْ. So al-Jahḍarī.
- 189: فَاسْتَارَتْ — فَهَرَّتْ. See the reading also of Ibn 'Abbās.
- 190: أَشْرَكَاهُ فِيهِ — جَعَلَا لَهُ شُرَكَاءَ.
- 191: أَشْرَكَاهُ فِيهِ — أَشْرَكُونِ.
- 201/200: إِذَا طَافَ مِنَ الشَّيْطَانِ — إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا عَلَيْهِمْ طَائِفٌ تَأَمَّلُوا.

SŪRA VIII

- 1: عَنِ الْآثَالِ — عَنِ الْآثَالِ as read by Ibn Mas'ūd, 'Ikrima and others.
- 2: فَرَعَتْ — وَجَلَتْ. See also Ibn Mas'ūd's reading.
- 19: وَإِنْ — وَإِنْ supporting the reading of the Baṣrans and Kūfans.
- 25: لَنُصِيبَنَّ — لَا تُصِيبَنَّ. So Ibn Mas'ūd.
- 30: أَوْ يَقِيدُوكَ — لِيُثْبِتُوكَ. Cf. the reading of Ibn 'Abbās.
- 41/42: فَإِنَّ لِلَّهِ — فَإِنَّ لِلَّهِ. So read also by al-A'mash and Abū 'Amr.
- 42/43: بِالْعِدْوَةِ (bis): بِالْعِدْوَةِ. So Ibn Kathīr, Abū 'Amr and Ya'qūb.
- 44/46: تُرْجَعُ — تُصَارُ. So also in LVII, 5.
- 73/74: فَسَادٌ عَرِضٌ — فَسَادٌ كَبِيرٌ.

SŪRA IX

- 14: وَيَشْفِي - وَيَشْفِي.
- 24: وَعَشَائِرُكُمْ - وَعَشَائِرُكُمْ. So read also by al-Ḥasan.
- 35: يَطُوبُهُمْ - يَطُوبُهُمْ.
- 40: وَجَعَلَ كَلِمَتَهُ فِي الْعَلْيَا - وَكَلِمَةُ اللَّهِ فِي الْعَلْيَا.
- 47: زَادَكُمْ - زَادَكُمْ. So read by Ibn Mas'ūd and Ibn Abī 'Abla.
- 49: سَنَطُوا - سَنَطُوا.
- 57: مَدَخَلَا - مَدَخَلَا, or some said مَدَخَلَا. So read by al-Ashhab al-'Uqaili.
- يَشْتَدُونَ - يَجْحُونَ.
- 63/64: يَعْلَمُوا - يَعْلَمُوا.
- 77/78: يَكْذِبُونَ - يَكْذِبُونَ. So read by Ibn Qais.
- 90/91: كَذَّبُوا - كَذَّبُوا. So al-Ḥasan and others.
- 91/92: الضَّعْفَى - الضَّعْفَى as was read by Abū Imrān al-Jawnī.
- 100/101: وَالَّذِينَ - He supported TR against 'Umar who omitted the وَ.
- 101/102: سَعَدَ بِهِمْ - سَعَدَ بِهِمْ. See also the reading of Anas.
- 104/105: تَعْلَمُوا - تَعْلَمُوا. So al-Ḥasan, 'Alī and Anas.
- 107/108: وَالَّذِينَ اتَّقَوْا - وَالَّذِينَ اتَّقَوْا.
- 109/110: فَأَنهَارَتْ بِهِ فَوَاعِدُهُ - فَأَنهَارَتْ بِهِ. (Sometimes wrongly given from Ibn Mas'ūd).
- 110/111: حَتَّى تَقَطَّعَ قُلُوبُهُمْ - أَنْ تَقَطَّعَ قُلُوبُهُمْ. Note Ibn Mas'ūd's reading.
- 112/113: النَّائِبِينَ الْعَابِدِينَ الْحَامِدِينَ السَّائِحِينَ الرَّاكِعِينَ - النَّائِبِينَ etc. It was so read also by Ibn Mas'ūd and al-A'mash.
- وَالْحَافِظُونَ. As Ibn Mas'ūd.

- 117/118: كَادَتْ تَرِيغٌ - كَادَتْ تَرِيغٌ. See also Ibn Mas'ūd's reading.
- 126/127: لَا تَرَى - لَا يَرُونَ, as Ibn Mas'ūd and al-A'mash.

SŪRA X

- مَا هَذَا إِلَّا سِحْرٌ - إِنَّ هَذَا لَسِحْرٌ: 2.
- بَدَأَ - يَبْدَأُ. So read by Ibn Mas'ūd. 4:
- مَا أَدْرَأَكُمْ بِهِ وَلَا تَلَوْتُهُ عَلَيْكُمْ - مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَأَكُمْ بِهِ: 16/17.
- قُلْ يَا أَيُّهَا النَّاسُ اللَّهُ أَسْرَعُ مَكْرًا - قُلْ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا: 21/22.
- إِنَّ اللَّهَ read الله, but some for الله read إِنَّ رُسُلَهُ لَدَيْنَكُمْ.
- حَبِطَ - أَحْبَطَ. So read by Ibn Mas'ūd and Zaid b. 'Alī. 22/23:
- زَخَّارِفَهَا - زُخْرِفَهَا. So Ibn Mas'ūd and 'Isā ath-Thaqafī. 24/25:
- وَتَزَيَّنَّتْ - وَزَيَّنَّتْ. So Ibn Mas'ūd and Zaid b. 'Alī.
- جَاءَهُمْ - أَتَاهَا. Note also the reading of Ibn Mas'ūd.
- بِالْأَمْسِ وَمَا أَهْلَكْنَاهَا إِلَّا بِذُنُوبِ أَهْلِهَا - بِالْأَمْسِ وَمَا كَانَ اللَّهُ لِيَهْلِكَهَا عَلَيْهَا and read لِيَهْلِكَهَا. Some however, said it followed on عَلَيْهَا and read لِيَهْلِكَهَا.
- It is also said that here he added a verse - لَوْ أَنَّ لِبْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَا يَبْنِي وَادِيَانِ ثَالِثًا وَلَا يَبْنِي جَوْفَ آدَمَ إِلَّا التُّرَابُ وَيَتَوَبُّ اللَّهُ عَلَى مَنْ تَابَ.
- يَغْشَى وَجُوهَهُمْ فِطْعٌ مِنْ - أُغْشِيَتْ وَجُوهُهُمْ فِطْعًا مِنَ الْإِلِّ مُظْلِمًا. 27/28:
- الْأَلِيلِ مُظْلِمٌ.
- فَافْرَحُوا - فَلْيَفْرَحُوا, as Ibn Mas'ūd and others, but some said he read here فَلْيَفْرَحُوا. 58/59:
- تَجْمَعُونَ - يَجْمَعُونَ, the reading of Ibn 'Āmir, Abū Ja'far and al-Ḥasan.
- فَادْعُوا شُرَكَاءَكُمْ ثُمَّ أَجْبِعُوا أَمْرَكُمْ - فَاجْعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ. 71/72:
- أَتَيْتُمْ - جِئْتُمْ. 81:
- يَحْرُ - السَّحْرُ. So Ibn Mas'ūd.

92: نُنَجِّكَ - نُنَجِّكَ, as read by Ibn as-Samaifa and Ibn Mas'ud.

بِدْنِكَ وَذَرَعَكَ وَجَوْشَنَكَ ثُمَّ نَلَقَيْكَ عَلَى شَاطِئِ الْبَحْرِ بِدْنِكَ. as Ibn Mas'ud and others, but some say he read نَلَقَيْكَ. So Mu'adh and Ibn as-Samaifa.

98: فَهَلَّا - فَلَوْلَا. So read by Ibn Mas'ud.

SŪRA XI

3: فَإِنْ تَوَلَّيْتُمْ - وَإِنْ تَوَلَّوْا.

7/10: قُلْتُ يَا نَكْمٌ - قُلْتُ يَا نَكْمٌ. Also al-A'mash.

13/16: بِعَشْرِ سُوْرٍ - بِسُوْرٍ. So read by Ibn Mas'ud.

16/19: بَاطِلًا - بَاطِلًا. So Ibn Mas'ud, but some say he read وَبَاطِلًا وَحَبِطًا.

28/30: فَعَمَّاهَا - فَعَمَّيْتِ. [Sometimes mistakenly given from Ibn Mas'ud].

أَنْزَلْنَاهَا مِنْ شَطْرِ أَنْفُسِنَا - أَنْزَلْنَاهَا مِنْ شَطْرِ أَنْفُسِنَا, though some said he read أَنْزَلْنَاهَا مِنْ شَطْرِ أَنْفُسِنَا instead of أَنْزَلْنَاهَا مِنْ شَطْرِ أَنْفُسِنَا.

49/51: مِنْ قَبْلِ هَذَا الْكِتَابِ - مِنْ قَبْلِ هَذَا. See also Talha and Ibn Mas'ud.

50/52: غَيْرَ اللَّهِ - غَيْرَ اللَّهِ.

71/74: فَضَحِكْتَ وَهُوَ جَالِسٌ - فَضَحِكْتَ وَهُوَ جَالِسٌ.

72/75: شَيْخًا - شَيْخًا. So Ibn Mas'ud and al-A'mash.

76/78: جِبَاً - جِبَاً [i.e. Imāla].

78/80: أَلَسِيَّتَاتِ - أَلَسِيَّتَاتِ, see also Ibn Mas'ud's reading.

Some say he added to the verse النبي اولى بالمؤمنين من انفسهم

وواوجه امهاتهم وهو اب لهم, but this probably refers to XXXIII, 10.

81/83: إِلَّا أَمْرَاتُكَ - إِلَّا أَمْرَاتُكَ supporting the Meccan and Basran reading.

100/102: فَأَيْهَا وَحَصِيدًا - فَأَيْهَا وَحَصِيدًا. So read by Ja'far b. Mḥd and Ibn Dharr.

102/104: إِذَا - إِذَا as read by Talha.

104/106: لَأَمَدٍ - لَأَجَلٍ. So read by Abū Rajā'.

105/107: يَا نِي - يَا نِي, as was read by Qālūn, al-Kisā'i and Ibn Kathīr, others يَأْتُونَ as Ibn Mas'ud, and for نَفْسٍ he read دَابَّةٌ مِنْهُمْ.

111/113: وَإِنْ كُلٌّ - وَإِنْ كُلٌّ, as al-Ḥasan and Abān, but some said he read وَإِنْ مِنْ كُلِّ إِلَّا, others say وَإِنْ مِنْ كُلِّ, and others that like Ibn Mas'ud he read here وَإِنْ مِنْ كُلِّ إِلَّا.

لَيُؤْفِقِيهِمْ - لَيُؤْفِقِيهِمْ.

113/115: وَلَا تَكُونُوا مَعَ الَّذِينَ - وَلَا تَكُونُوا مَعَ الَّذِينَ إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ النَّارُ. So Ibn Qais.

116/118: بَقِيَّةٍ وَاحِلَامٍ - بَقِيَّةٍ, as Ibn Mas'ud, but others said he read بَقِيَّةٍ وَاحِلَامٍ.

SŪRA XII

6: وَكَذَلِكَ - وَكَذَلِكَ without the و.

7: عَبْرَةٌ - عَبْرَةٌ.

10: غَيْبَةٍ - غَيْبَةٍ. So read by al-Jaḥḍarī.

11: تَأْمَنَّا - تَأْمَنَّا, as read by al-A'mash and al-Ḥasan, though some said he read تَأْمَنَّا.

12: يُرْتَع - يُرْتَع. So read by Abū Nahīk and Ibn Abī 'Abla.

15: غَمِيَّةٍ - غَمِيَّةٍ, as in v. 10.

18: فَصَبْرًا جَمِيلًا - فَصَبْرًا جَمِيلًا. So read by Ibn Mas'ud and 'Isā ath-Thaqafī.

23: تَرَعَّتْ - وَغَلَقَتْ.

هَآ أَنَا لَكَ - هَيْتَ لَكَ. So read by 'Alī and Mu'adh al-Qārī.

31: حَاشَى اللَّهِ or حَاشَى اللَّهِ as Ibn Mas'ūd, though some say he read حَاشَى اللَّهِ as Abū 'Amr and al-Yazīdī, and others that he read حَاشَى اللَّهِ.

يَشْرَا - يَشْرَا. So Abū 'l-Jawzā and others. See also Ibn Mas'ūd.

33: أَصْبُ - أَصْبُ. So Ibn as-Samaifa and Ibn Mas'ūd.

وَإَكُونُ - وَإَكُونُ so Ibn Abī 'Abla and Abū 'Imrān.

45: أَنِيكُم - أَنِيكُم. So read by al-Ḥasan.

47: فِي سُنْبُلِهِ فَإِنَّهُ أَبْقَى لَهُ - فِي سُنْبُلِهِ as Ibn Mas'ūd.

49: تَعَصُّرُونَ - تَعَصُّرُونَ as Abū 'l-Mutawakkil.

63: نَكْتَلُ - نَكْتَلُ.

64: خَيْرَ حَافِظٍ - خَيْرَ حَافِظٍ So al-A'mash.

72: صَوَاعٍ - صَوَاعٍ, though others say he read صَوَاعٍ as Ibn Ya'mar.

See also Ibn Mas'ūd's reading

76: إِعَاءَ - إِعَاءَ. So read also by Sa'īd b. Jubair.

78: شَيْخًا كَبِيرًا وَقَدْ أَخَذَ مِيثَاقَنَا عَلَيْهِ - شَيْخًا كَبِيرًا فَخَذَ أَحَدَنَا مَكَانَهُ فَخَذَ آيِنَا شَيْتَ دَعَا لَنَا.

81: شَهِدْنَا عَلَيْهِ - شَهِدْنَا.

87: رَحِمَهُ - رَحِمَهُ (bis). See also Ibn Mas'ūd's reading.

90: أَتَيْتُكَ أَوْ أَنتَ - أَتَيْتُكَ لَأَنْتَ.

94: فَصَلَّتْ - فَصَلَّتْ. See also the reading of Ibn 'Abbās.

100/101: عَلَى السَّرِيرِ - عَلَى الْعَرْشِ.
سَاجِدِينَ - سَاجِدًا.

110: كَذَبُوا - Like Ibn Mas'ūd he agreed with the Kūfans here against the alternative reading كَذَبُوا.

SŪRA XIII

1: أُورِجَى - أُورِجَى.

2: تَرَوْنَهَا - تَرَوْنَهَا.

4: يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِّلُ بَعْضَهَا عَلَى بَعْضٍ. So read by Ibn Mas'ūd and Ibn Qais.

8/9: تَضَعُ - تَضَعُ.

10/11: سَوَاءٌ عَلَى اللَّهِ - سَوَاءٌ مِنْكُمْ.

11/12: مَعَارِفُ - مَعَارِفُ as an-Nakha'ī, though some said he read مَعَارِفُ and others مَعَارِفُ as Ibn Mas'ūd.

وَرَقِيبٌ مِنْ خَلْفِهِ - وَمِنْ خَلْفِهِ. though some said he read وَرَقِيبًا مِنْ خَلْفِهِ.

14/15: تَدْعُونَ - يَدْعُونَ. So Abū 'l-Mutawakkil.

16/17: قُلْ أَلِلَّهِ قُلْ - قُلْ أَلِلَّهِ قُلْ. So read also by Ibn Mas'ūd.

17/18: تَوْفِدُونَ. He supported TR against the alternative تَوْفِدُونَ.

19: أَوْمَنَ - أَوْمَنَ, as Ibn Mas'ūd and Zaid b. 'Alī.

26: يَبْصُطُ - يَبْصُطُ. See also Ibn Mas'ūd's reading.

30/29: وَمَا أَرْسَلْتُ مِنَ الرُّسُلِ وَأَنْزَلْتُ عَلَيْهِمْ لِيَقْلُوبُوا عَلَيْهِمْ وَيُحْمِلُوا عَلَيْهِمْ فَضَّلُ اللَّهُ عَلَيْهِمْ مِنَ الْكِتَابِ إِلَّا بِلَاغِهِ فَوَيْلٌ لِمَنْ لِيَقْلُوبُوا عَلَيْهِمْ.

31: دَارِهِمْ - دَارِهِمْ as Ibn Mas'ūd.

33: وَصَدُّوا - وَصَدُّوا as Abū 'Imrān, but others said وَصَدُّوا.

35: مِثَالُ - مِثَالُ, as read by as-Sulamī and some said Ibn Mas'ūd.

36: وَالَّذِينَ أَنْزَلْنَا مِنَ الْكِتَابِ يُفَرِّحُونَ بِمَا أُنْزِلَ إِلَيْكَ إِلَيْكَ مِنَ الْكِتَابِ فِيهِ لُغَاتٌ مُخْتَلِفَاتٌ وَالَّذِينَ آمَنُوا يُفَرِّحُونَ بِهِ. as read also by Ibn Mas'ūd.

42: الَّذِينَ كَفَرُوا - الَّذِينَ كَفَرُوا. See also Ibn Mas'ūd's reading.

43: وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ - وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ.

SŪRA XIV

- بِنِعْمِ اللَّهِ إِنَّ فِي ذَلِكَ - إِنَّ فِي ذَلِكَ: 5.
 26/31: وَضَرَبَ اللَّهُ مَثَلًا كَلِمَةً خَبِيثَةً - وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ: 26/31.
 37/40: إِنَّكَ أَسْكَنْتَ - إِلَى أَسْكَنْتَ: 37/40.
 إِفَادَةٌ - أَفْدَةٌ. So Ibn Mijlaz and Zaid b. 'Alī.
 41/42: لَوْلَا لَدَى - لَوْلَا لَدَى but others say لَوْلَا لَدَى as al-Ḥasan b. 'Alī.
 46/47: وَلَوْ لَا كَلِمَةُ اللَّهِ لَزَالَمِنْ - وَإِنْ كَانَ مَكْرَهُمْ لَنَزُولَ مِنْهُ الْفَجَاءُ: 46/47.
 وَإِنْ كَانَ مَكْرَهُمْ but others say he read مَكْرَهُمْ الْفَجَاءُ. See also the reading of Ibn Mas'ūd.

SŪRA XV

- 7: لَوْلَا - لَوْلَا. So Ibn Abī 'Abla and Ibn Dharr.
 14: فَظَلُّوا - فَظَلُّوا. So read by Ibn Mas'ūd.
 15: سَجَرَتْ - سَجَرَتْ. So read by Ibn Mas'ūd and Abān b. Taghlib.
 53: تَخَفَ - تَوَجَّلَ.
 86: الْخَالِقُ - الْخَالِقُ. So read by Zaid b. 'Alī, al-A'mash and al-Jahḍarī.

SŪRA XVI

- 8: وَزَيْنَةً - وَزَيْنَةً without و. So Abū Razīn and Ibn as-Samaifa'.
 10: شَجَرَةٍ - شَجَرَةٍ.
 11: يَنْبُتُ - يَنْبُتُ, which necessitates الزَّرْعُ and الرِّيتُونُ and الْأَعْنَابُ and النَّخِيلُ.
 26/28: وَلَمْ يَعْلَمْ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ سِتْمَهُمْ - فَآتَى اللَّهُ بَيْنَهُمْ: 26/28.
 some said he read وَلَمْ يَعْلَمْ الَّذِينَ آمَنُوا فَآتَى اللَّهُ بَيْنَهُمْ.
 السَّقْفُ - السَّقْفُ (plu.). So Ibn Muḥaiṣin.
 30/32: خَيْرٌ - خَيْرٌ. So read also by Zaid b. 'Alī.

- 37/39: لَا هَادِيَ لِمَنْ يُضِلُّ or لَا هَادِيَ لِمَنْ أَضَلَّ - لَا يَهْدِي مَنْ يُضِلُّ: 37/39.
 and some said he read لَا هَادِيَ لِمَنْ أَضَلَّ اللَّهُ. See also Ibn Mas'ūd.

- 41/43: ظَلُّوا - فَتَنُوا, so Ibn Mas'ūd and Abū 'I-Barhashīm.
 54/56: إِذَا أَنْكَشَفَ - إِذَا كَشَفَ. As read also by Abū 'I-Mutawakkil.
 59/61: يَدُسُّهَا and أَيَسُّكُهَا - يَدُسُّهُ and أَيَسُّكُهُ. So al-Jahḍarī.
 62/64: مُفَرِّطِينَ - مُفَرِّطُونَ.
 78/80: إِمَاهَاتِكُمْ - أَمَهَاتِكُمْ, the reading of al-Kisā'ī.
 80/82: ظَعْنَكُمْ - ظَعْنَكُمْ, supporting the Hijāzī and Baṣran reading.
 84/86: يَبْعَثُ - يَبْعَثُ.
 112/113: لِبَاسَ الْخَوْفِ وَالْجُوعِ - لِبَاسَ الْجُوعِ وَالْخَوْفِ. So Ibn Mas'ūd.

SŪRA XVII

- 4: عَلِيًّا - عَلِيًّا as Ibn Mas'ūd and Zaid b. 'Alī.
 5: عِبَادًا - عِبَادًا as Ibn Mas'ūd and Ibn Qais.
 7: لَيْسُوا - لَيْسُوا as read by 'Alī, but others said لَيْسُوا others لَيْسُوا others لَيْسُوا and others لَيْسُوا.
 So read by Ibn Qais and Abū Nahik.
 12/13: مُبْصَرَةً - مُبْصَرَةً, so in v. 61 and in XXVII, 13. So read by Zaid b. 'Alī.
 13/14: يُقْرَأُ - يُقْرَأُ, though others said يُقْرَأُ followed by كِتَابٍ.
 طَائِرَةً - طَائِرَةً. So al-Ḥasan.
 16/17: بَعَثْنَا أَكَابِرَ مُجْرِمِيهَا فَمَكَّرُوا - أَمَرْنَا مُتَرَفِّعِيهَا فَفَسَقُوا: 16/17.
 though some say he read only بَعَثْنَا instead of أَمَرْنَا and others say he read بَعَثْنَا فِيهَا أَكَابِرَ مُجْرِمِيهَا.
 23/24: وَقَصَى - وَقَصَى as Ibn Mas'ūd.

- 31/33: فَلَيْسَ - فَتَلَهُمْ.
 32/34: فَاحْشَةً وَمَقْتًا وَسَاءَ سَبِيلًا إِلَّا مَنْ تَابَ فَإِنَّ - فَحِشَةً وَسَاءَ سَبِيلًا. فَاحْشَةً for فَحِشَةً, though some said فَحِشَةً for فَحِشَةً.
 33/35: لَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ - تُسْرِفُوا, but some say that for يُسْرِفُ. لَا تُسْرِفُوا فِي الْقَتْلِ إِنَّ وَلِيَّهُ كَانَ مَنْصُورًا he read كَانَ مَنْصُورًا.
 38/40: سَمِئًا تَهُ - سَمِئًا تَهُ. See also Ibn Mas'ūd's reading.
 44/46: تُسَبِّحُهُ - تُسَبِّحُهُ. See also the reading of Ibn Mas'ūd.
 68/70: يُخَسِّفَ - يُخَسِّفَ as Ibn Kathīr and Abū 'Amr, and thus also نُزِيلَ and نُعِيدُكُمْ and نُزِيلَ.
 69/71: حِجَارَةً مِنَ الرِّجِّ - فَاصِقًا مِنَ الرِّجِّ.
 71/73: بِكِنَانِهِمْ - بِأَمْسِهِمْ. So Ibn Mas'ūd and al-Ḥasan.
 76/78: يَلْبَثُونَ - يَلْبَثُونَ. So read also by Ibn Mas'ūd.
 80/82: مَدْخَلٌ - مَدْخَلٌ, as the reading of 'Alī, al-Ḥasan and others.
 93/95: مِنْ ذَهَبٍ - مِنْ زُخْرَفٍ as Ibn Mas'ūd.
 102/104: وَإِنْ إِخَالَكُ يَا فِرْعَوْنَ لَكُنْهُوَ - وَإِنِّي لَأُظْلِكَ يَا فِرْعَوْنَ مَشُورًا.
 106/107: فَرَفَنَاهُ - فَرَفَنَاهُ, so Ibn Mas'ūd, Ibn 'Abbās, Ibn Muḥaiṣin and others, while some say he added عَلَيْكَ.

SURA XVIII

- 17/16: تَرْوِرُ - تَرْوِيرُ. So Mu'adh and Ibn as-Samaifa'.
 25/24: تِلْكَ مِائَةُ سَنَةٍ - تِلْكَ مِائَةُ سَنِينَ. So read by Ibn Mas'ūd.
 27/26: لَأَمْبِلَ - لَأَمْبِلَ, as read also by Zaid b. 'Alī.
 34/32: وَآتَيْنَاهُ ثَمَرًا كَثِيرًا - وَكَانَ لَهُ ثَمَرٌ.
 37/35: بِحَاصِبِهِ - بِحَاوِرِهِ.
 38/36: لَكِنَّا هُوَ اللَّهُ رَبِّي - لَكِنَّا هُوَ اللَّهُ رَبِّي as al-Ḥasan. See also Ibn Mas'ūd's reading.

- 44/42: اللَّهُ أَحَقُّ - اللَّهُ أَحَقُّ. supporting the Kūfan reading.
 45/43: تَذَرِيهِ - تَذَرِيهِ, as Ibn Mas'ūd and Ibn 'Abbās.
 47/45: سِيرَتِ الْجِبَالِ - نُسِيرُ الْجِبَالِ.
 53/51: تَوَفَّعُوا فِيهَا - مَوَافَعُوهَا.
 55/53: قَبِلًا - قَبِلًا. So read by Ṭalḥa b. Muṣarrif.
 59/58: تِلْكَ الْقُرُونُ الْخَالِيَةُ - تِلْكَ الْقُرُونُ الْخَالِيَةُ. So read by Ibn Mas'ūd and Ibn Qais.
 لَيَوْمٍ هَلَّاكِهِمْ - لَيَوْمٍ هَلَّاكِهِمْ.
 63/62: أَنْ أَذْكَرَ لَهُ - أَنْ أَذْكَرَ لَهُ.
 71/70: لَيُفَرِّقَ أَهْلَهَا - لَيُفَرِّقَ أَهْلَهَا, the reading of Ḥamza and al-Kisā'i.
 76/75: أَعْنِ - إِنْ.
 لَدُنِّي. He agreed with TR against the reading لَدُنِّي.
 عُدْرِي - عُدْرِي.
 نَصَحَنِي - نَصَحَنِي. So Ibn Abī 'Abla and Ya'qūb.
 77/76: يُضَيِّفُوهَا. He agreed with TR against the alternative يُضَيِّفُوهَا.
 يَنْفَضَ - يَنْفَضَ. As was read by Ibn Mas'ūd and al-A'mash.
 فَهَدَمَهُ ثُمَّ قَعَدَ بَيْنَهُ - فَاقَامَهُ.
 لَتَخَذْتُ - لَتَوَيْتُ, though some said he read لَتَخَذْتُ. See Ibn Mas'ūd.
 78/77: هَذَا الْفِرَاقُ بَيْنِي وَبَيْنَكَ - هَذَا الْفِرَاقُ بَيْنِي وَبَيْنَكَ. So read by Ibn Mas'ūd.
 79/78: أَمَّا مُمْلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ - وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ, though some mention only the variant صَالِحَةٍ where he agrees with Ibn Mas'ūd; but others said he read سَفِينَةٍ صَالِحَةٍ.

- 80/79: فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ - فَكَانَ أَبَوَاهُ. So read by Ibn Mas'ūd.
فَخَافَ رَبُّكَ - فَخَشِينَا.
- 85/83: فَأَتْبَعَ. - He supported TR as being the Kūfan and Syrian reading.
- 86/84: حَامِيَةً. - He agreed with TR against the alternative حَامِيَةً.
- 87/86: إِلَى رَبِّهِ فِي مَنْ تَبِعَهُ فَنَعْدِيهِ عَذَابًا - إِلَى رَبِّهِ فَنَعْدِيهِ عَذَابًا نَكْرًا.
نَكْرًا ثُمَّ أَتْبَعَ ذُو الْقَرْنَيْنِ الشَّمْسَ سَبِيًا.
- 96/95: الصَّادِقِينَ - الصَّادِقِينَ supporting the Syrians, Meccans and Basraians.
- 98/97: رَحْمَةً - رَحْمَةً.
- 105: وَزَنَ which necessitates a following نُقِمَ.
- 109: مَدَا - مَدَا. So read by Ibn Mas'ūd and others.

SŪRA XIX

- 2/1: ذَكَرَ رَحْمَةً رَبِّكَ عَبْدُهُ - ذَكَرَ رَحْمَتِ رَبِّكَ عَبْدُهُ. See Ibn Mas'ūd.
- 4/3: الرَّأْسُ شَيْبًا - He agreed with Abū 'Amr in the *idghām* here.
يَرِنِي وَارِثٌ - يَرِنِي وَارِثٌ.
- 8/9: عُسَيَّا - عُسَيَّا as Mujāhid and Ibn 'Abbās. See also Ibn Mas'ūd.
- 23: فَلَمَّا أَجَاءَهَا - فَأَجَاءَهَا.
- 4: فَخَاطَبَهَا مَنْ تَحْتَهَا - فَخَاطَبَهَا مَنْ تَحْتَهَا. So read by Anas and Ibn Mas'ūd.
- 25: تَسْقُطُ - تَسْقُطُ. So read by Zaid b. 'Alī and Abū Ḥaiwa, but others say he read تَسْقُطُ.
- شَمْرًا بَرِيًّا - رُطْبًا جَنِيًّا. So Abū 'l-Mutawakkil.

- 26/27: صَوْمًا صَمْتًا or صَوْمًا وَصَمْتًا as read by Anas.
- 27/28: يَا ذَا الْمَهْدِ - يَا مَرْيَمُ.
- 28/29: أَبَا سَوْءٍ - أَمْرًا سَوْءٍ.
- 29/30: قَالُوا يَا ذَا الْمَهْدِ كَيْفَ - قَالُوا كَيْفَ نَكَلُمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًا.
يَتَكَلَّمُ صَبِيًا.
- 34/35: الَّذِي كَانَ الْإِنْسُ فِيهِ - الَّذِي فِيهِ. See also Ibn Mas'ūd and al-A'mash.
قِيلَ اللَّهُ أَتَمَحَقٌّ - قَوْلُ أَتَمَحَقِّ.
- 36/37: وَإِنْ - without the وَ.
- 40/41: تَوَرَّثَ - تَوَرَّثَ. See also the reading of Ibn Mas'ūd. Others say he read تَوَرَّثَ الْأَرْضَ. See also Ibn Khuthaim.
- 46/47: لَا أَفْقَلُكَ - لَا أَزْجُمُكَ. as also Ibn Khuthaim.
- 64/65: وَمَا يَنْتَزِلُ إِلَّا بِقَوْلِ رَبِّكَ - وَمَا تَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ. So Ibn Khuthaim, and Abū Mijlaz.
- 66/67: لَسَا خَرُجَ - لَسَا خَرُجَ. So Ṭalḥa b. Muṣarrif.
- 67/68: يَذْكُرُ - يَذْكُرُ. So read by Abū Nahīk and Abū 'l-Mutawakkil.
- 69/70: عَتِيًّا - as in v. 9. (?)
- 71/72: مِنْهُمْ - مِنْكُمْ. So read by Ibn 'Abbās, 'Ikrima, Ibn Fā'id and others.
- 72/73: ثُمَّ - ثُمَّ, so read by Ibn Mas'ūd and others.
نُنَجِّي - نُنَجِّي. So read by 'Alī, Ibn as-Samaifa' and Abū Rajā'.
- 74/75: وَرِيًّا - وَرِيًّا, but others said وَرِيًّا. See also Ibn Mas'ūd's reading.
- 77/80: أَفَرَأَيْتَ الَّذِي كَذَّبَكَ - أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ
وَجَعَدَ بِآيَاتِنَا وَقَالَ. See also Ibn Mas'ūd's reading.
- 78/81: أَعْلَمَ الْغَيْبِ - أَطْلَعَ الْغَيْبِ.
- 93/94: لَمَّا آتَى - إِلَّا آتَى as Ibn Mas'ūd.

SŪRA XX

طِيهَا - طه: 1

تَنَزَّلُ - تَنَزِيلًا: 4/3. So read also by Ibn Abī 'Abla and Ibn Dharr. Others say he read تَنَزَّلُ. So Ibn Abī 'Abla.

مَنْ - (quater) مَا: 6/5. So read also by Ibn Qais.

وَأَنِّي أَخْتَرْتُكَ - وَأَنَا أَخْتَرْتُكَ: 13. Others say he read وَأَنِّي, as read by Ibn Qais and Abū Shaikh.

لِلَّذِكْرِى - لِلذِّكْرِى: 14. So read by Ibn as-Samaifa' and as-Sulamī.

أَخْفِيهَا مِنْ نَفْسِي - أَخْفِيهَا مِنْ نَفْسِي, but some said أَخْفِيهَا مِنْ نَفْسِي. See also Ibn Mas'ūd's reading.

عَجَائِبُ - مَتَارِبُ: 18/19. So read by Abū 'l-Mutawakkil.

إِنَّا سَنُعِيدُهَا سِيرَتَهَا - سَنُعِيدُهَا سِيرَتَهَا: 21/22, as Ibn Mas'ūd.

31, 32/32, 33: In his Codex these verses occurred in the reverse order, which involved the reading of وَأَشَدُّ.

أُعْطِيَتْ - أُوتِيَتْ: 36.

فَرَدَدْنَاكَ - فَرَجَعْنَاكَ: 40/41.

60, 61/62, 63: He read these verses قَالَ * أَلَيْ * قَالَ فَرَجَعُ فَرَعُونَ فَجَمَعَ سَحَرَهُ ثُمَّ أَلَيْ * قَالَ. So read also by Ibn Mas'ūd.

63/66: إِنَّ زَانٍ إِلَّا سَاحِرَانِ - إِنَّ هَذَانِ لَسَاحِرَانِ. See also Ibn Mas'ūd's reading.

فَالُوا - He omitted the word, as did Ibn Khuthaim.

يَذْمِيهَا بِالطَّرِيقَةِ - وَيَذْمِيهَا بِطَرِيقَتِكَ.

لَنْ نُؤْمِنَ بِكَ وَنُؤْتِرَكَ عَلَى مَا - لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ. So read also by Ibn Mas'ūd.

81/83: إِنَّ شَاءَ اللَّهُ لَا يَحِجُّنَ عَلَيْكُمْ غَضَبِي - فَيَحِلَّ عَلَيْكُمْ غَضَبِي. So read also by Ibn Mas'ūd.

86/89: يَحِلُّ - يَحِلُّ. See also the reading of Ibn Khuthaim.

96: فَفَبَصَّتْ قَبْصَةً - فَفَبَصَّتْ قَبْصَةً. So read by Ibn Mas'ūd and Ibn az-Zubair.

97: ظَلَّتْ - ظَلَّتْ. See also Ibn Mas'ūd's reading.

لَنَذْبَحَنَّهُ ثُمَّ لَنَحْرِقَنَّهُ - لَنَحْرِقَنَّهُ. See also Ibn Mas'ūd's reading.

108/107: فَلَا يَنْطِقُونَ - فَلَا تَسْمَعُ.

118/116: تُجَاعُ - تُجَوِّعُ. So read by Ibn Qais.

تُعْرَى - تُعْرَى. So read by Ibn Qais.

SŪRA XXI

4: قُلْ رَبِّي يَعْلَمُ السِّرَّ - قُلْ رَبِّي يَعْلَمُ الْقَوْلَ. So read also by Ibn Mas'ūd.

30/31: رَتَقًا - رَتَقًا. So Zaid b. 'Alī, Ibn Abī 'Abla and others.

32/33: آيَاتِنَا - آيَاتِنَا.

47/48: جِئْنَا - آتَيْنَا. See also Ibn Mas'ūd's reading.

77: عَلَى الْقَوْمِ - مِنَ الْقَوْمِ.

79: فَأَفْهَمْنَاهَا - فَفَهَّمْنَاهَا. So Mu'adh and 'Ikrima.

92: أُمَّةٌ وَاحِدَةٌ - أُمَّةٌ وَاحِدَةٌ. So al-Hasan and many others.

98: حَطَبُ - حَطَبُ, the reading of 'Alī and 'Ā'isha.

112: يَصْنُونَ - يَصْنُونَ, which was the reading of Ibn Dhakwān and al-A'mash.

رَبِّي أَحْكَمُ - رَبِّي أَحْكَمُ. So Ibn 'Abbās, 'Ikrima and others.

SŪRA XXII

5: نَقَرُ - نَقَرُ. So read by Ya'qūb and Abū 'l-Mutawakkil.

7: بَاعَتْ - يَبَعَتْ. So Ibn Khuthaim.

20/21: يُصْهِرُ - يُصْهِرُ. So al-Hasan.

- 22: زِيدُوا - أَعِيدُوا. So Ibn Qais and Abū Ḥaṣīn.
 23: وَلَوْ لَوْ - وَلِي لِي, as read by Ibn 'Abbās, Abū Nahīk and aḍ-Ḍaḥḥāk.
 27/28: رُجُلًا - رَجُلًا. So read by Ibn as-Samaifa' and others, or رُجُلًا as Zaid b. 'Alī, Ibn Abī 'Abla and others.
 36/37: صَوَافٍ - صَوَافٍ. So read by al-Ḥasan and Mujāhid. See Ibn Mas'ūd.
 40/41: صَلَوَاتٍ - صَلَوَاتٍ. See also Ṭalḥa's reading.
 51/50: مُعْجِزِينَ - مُعْجِزِينَ, and also in XXXIV, 5, 38/37. It was the Meccan and Baṣran reading.
 52/51: وَلَا بَنِي مُحَدَّثٍ - وَلَا نَبِيٍّ. Also read by Abū 'l-Mutawakkil.
 78/77: اللَّهُ - هُوَ.

SŪRA XXIII

- 1: أَفْلَحَ - أَفْلَحَ. So read by Ṭalḥa b. Muṣarrif.
 2: صَلَّوْا لَهُمْ - صَلَّوْا لَهُمْ, as Zaid b. 'Alī.
 9: صَلَّوْا لَهُمْ - صَلَّوْا لَهُمْ, supporting the Kūfan reading.
 20: تَنْبُتُ بِالدَّهْنِ - تَنْبُتُ بِالدَّهْنِ or تَنْبُتُ, supporting the reading of the Meccans and Baṣrans. See also Ibn Mas'ūd's reading.
 سِينَاءَ - سِينَاءَ which was the Ḥijāzī and Baṣran reading.
 29/30: مَنَازِلَ مَبَارَكَةٍ - مَنَازِلَ مَبَارَكَةٍ. So read also by Zaid b. Aslam and others.
 36/38: هَمَّاتًا - هَمَّاتًا (bis). So read by 'Isā ath-Thaqafī.
 37/39: نَحْيًا وَنَهْيًا - نَحْيًا وَنَهْيًا. So Ibn Mas'ūd.
 52/54: أُمَّةً وَاحِدَةً - أُمَّةً وَاحِدَةً. So read by Ibn Abī Ishāq.
 54/56: غَمَرَانِهِمْ - غَمَرَانِهِمْ. So read by 'Alī and others.

- 63/65: غَمَرَاتٍ - غَمَرَاتٍ. So read by Ibn Mas'ūd also.
 67/69: سَمَرًا - سَمَرًا, so Ibn Mas'ūd, Ṭalḥa and others.
 71/73: أَتَيْنَهُمْ - بَلْ أَتَيْنَهُمْ. Also read thus by al-Ḥasan and others.
 بِذِكْرِهِمْ - بِذِكْرِهِمْ. So Abū Mijlāz.
 97/99: عَائِدًا - أَعُوذُ. So also in v. 100.
 99/101: حَضَرَ - جَاءَ as the reading of Ibn Mas'ūd.
 106/108: قَالُوا بَلْ رَبَّنَا - قَالُوا رَبَّنَا. So Ṭalḥa and Ibn Khuthaim.
 109/111: إِنَّهُ - إِنَّهُ. Others, however, said he read إِنَّ.
 112/114: كَمْ لَيْثُوا - كَمْ لَيْثُوا.
 117: عِنْدَ رَبِّكَ - عِنْدَ رَبِّهِ.

SŪRA XXIV

- 1: فَرَضْنَاهَا - فَرَضْنَاهَا, supporting the Meccan and Baṣran reading.
 See also Ibn Mas'ūd.
 3: حَرَّمَ اللَّهُ ذَلِكَ - وَحَرَّمَ ذَلِكَ. So Abū 'l-Mutawakkil.
 15/14: تَتْلُوْنَهُ - تَتْلُوْنَهُ. See also Ibn Mas'ūd's reading. Others said تَتْلُوْنَهُ, a reading given from 'Ā'isha.
 22: وَلَتَعْنُوْا وَلَتَصْنَحُوْا - وَلَتَعْنُوْا وَلَتَصْنَحُوْا. So Ibn Qais and Abū 'Imrān.
 27: تَسْتَأْذِنُوْا - تَسْتَأْذِنُوْا though some said تَسْلِمُوْا تَسْلِمُوْا omitting عَلَى أَهْلِهِ. See also Ibn Mas'ūd's reading.
 31: غَيْرَ - غَيْرَ supporting the Damascus reading.
 35: نُورٍ مِّنْ أَمْنٍ بِاللَّهِ - نُورٍ أَلْمُومِينَ, though others said نُورٍ مِّنْ أَمْنٍ بِهِ or نُورٍ أَلْمُومِينَ. See also Ibn Mas'ūd's reading.

تَسْبَحُ - تَسْبَحُ. Similarly read by Ibn Mas'ūd.

نُورَ السَّمَوَاتِ وَالْأَرْضِ - نُورَ السَّمَوَاتِ وَالْأَرْضِ. So Zaid b. 'Ali.

وَقَدْ - يَوْقَدْ. See also Ibn Mas'ūd.

36: تَسْبَحُ - تَسْبَحُ. So read by al-Jahdarī and Ibn Ya'mar. See Ibn Mas'ūd.

37: تَقْلِبُ - تَقْلِبُ. See also Ibn Mas'ūd's reading.

41: مَصْنُوفَاتٍ - صَفَاتٍ. Similarly read by Ibn Mas'ūd.

يَصِيرُ بِمَا تَعْلُونَ - عَلِيمٌ بِمَا يَفْعَلُونَ.

45/44: وَمِنْهُمْ مَنْ يَبْشَى عَلَى أَكْثَرِ. He added عَلَى أَرْبَعِ.

55/54: He read the verse الَّذِينَ آمَنُوا بِأَنَّهُمْ يُرْثُونَ الْأَرْضَ وَلَهُمَّ فِيهَا زَكَاةٌ
omitting مَنكُمْ وَعَمِلُوا الصَّالِحَاتِ لِيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ.

60/59: جَلَّالِينَ - جَلَّالِينَ. but some say جَلَّالِينَ. See Ibn Mas'ūd.

SŪRA XXV

عَلَى نَبِيِّهِ وَأَهْلِ بَيْتِهِ مِنَ الذِّكْرِ الَّذِينَ وَرِثُوا عِلْمَهُ - عَلَى عِبْدِهِ لِيَكُونَ:

الْكِتَابِ مِنْ بَعْدِهِ لِيَكُونُوا.

أَنْزَلَ - أَنْزَلَ. So read also by al-Hasan.

13/14: مُفْرَنِينَ - مُفْرَنِينَ. So read by Mu'adh b. Jabal and others.

25/27: نَزَّلَ الْمَلَائِكَةَ - وَنَزَّلَ الْمَلَائِكَةَ. but others say نَزَّلَ الْمَلَائِكَةَ
others نَزَّلَ الْمَلَائِكَةَ and others نَزَّلَ الْمَلَائِكَةَ.

40/42: مُطَرَّتْ - أَمْطَرَتْ as Ibn Khuthaim, though some say مُطَرَّتْ.

See Ibn Mas'ūd's reading.

41, 42/43, 44: أَهْلًا الَّذِي بَعَثَ اللَّهُ رَسُولًا إِنْ كَادَ لَيُضِلَّنَا عَنْ هَٰذِهِ لَوْلَا أَنْ:

أَهْلًا الَّذِي أَخْتَارَهُ. His reading as that of Ibn Mas'ūd was

اللَّهُ مِنْ بَيْنَنَا رَسُولًا إِنْ كَادَ لَيُضِلَّنَا عَنْ عِبَادَةِ إِلَٰهِنَا لَوْلَا أَنْ

62/63: يَذْكُرُ - يَذْكُرُ. See also Ibn Mas'ūd's reading.

63/64: وَعِبَادُ - وَعِبَادُ. So read by Ibn Mas'ūd also.

64/65: سَجْدًا - سَجْدًا. As read by Ibn Qais and Abū 'Imran.

يُجَازُونَ - يُجَازُونَ.

76: حَسَنَتْ لَهُمْ - حَسَنَتْ لَهُمْ, as Ibn Mas'ūd.

77: كَذَّبَ الْكَافِرُونَ - كَذَّبَ كَذَّبُ as Ibn 'Abbās, Ibn Mas'ūd and Ibn az-Zubair.

SŪRA XXVI

4/3: فَظَلَّ - فَظَلَّ. So Ibn Qais and Abū Rajā'. See also Ibn Mas'ūd.

خَاضِعَةً - خَاضِعَةً, so read by Ibn Mas'ūd and many others.

22/21: لَا تَمْنَاهُ - لَا تَمْنَاهُ.

45/44: تَلَقُّمٌ - تَلَقُّمٌ as in VII, 117/114.

56: حَذَرُونَ - He agreed with TR against the more common حَذَرُونَ.

64: وَأَزَلُّنَا - وَأَزَلُّنَا. So Ibn 'Abbās and Ibn Mas'ūd.

82: خَطَايَا - خَطَايَا. So al-Hasan and Ibn Qais.

86: لَا بَوَىٰ إِنَّهُمَا كَانَا - لَا بَوَىٰ إِنَّهُمَا كَانَا.

90: وَأَزَلَّتْ - وَأَزَلَّتْ. So Ibn 'Abbās and Ibn Mas'ūd.

129: كَأَنَّكُمْ - كَأَنَّكُمْ.

تَخْلُدُونَ - تَخْلُدُونَ, as read by Qatāda, 'Alqama and Abū 'l-Āliya. See also Ibn Mas'ūd's reading.

136: أَوْعَظَتْ - أَوْعَظَتْ with *idghām*, as read by many others.

149: تَنْقَبُونَ فِي الْحِجَابِ - تَنْقَبُونَ فِي الْحِجَابِ.

155: شَرِبُ (bis) - شَرِبُ. So Abū 'l-Mutawakkil, Ibn Abī 'Abla and others.

197: أَوْ لَيْسَ لَهُمْ - أَوْ لَمْ يَكُنْ لَهُمْ.

202: فَيَرَوْنَهُ or some said يَرَوُهُ - فَيَأْتِيهِمْ.

وَهُمْ عَامِلُونَ - وَهُمْ لَا يَشْعُرُونَ.

217: وَتَوَكَّلْ - وَتَوَكَّلْ, as the Codices of Madīna and Damascus.

224: يَتَّبِعُهُمْ - يَتَّبِعُهُمْ, supporting the reading of Nāfi' and al-Hasan.

227/228: أَيُّ مُنْقَلَبٍ يَنْفِلُونَ - أَيُّ مُنْقَلَبٍ يَنْفِلُونَ. So Mu'adh, al-Jahdārī and others. See also Ibn Mas'ūd's reading.

SŪRA XXVII

تَبَارَكَتِ الْأَرْضُ وَمَنْ حَوْلَهَا مِنْ - بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا: 8: بُورِكَتِ النَّارُ, though others said he read النَّارِ.

11: إِلَّا مَنْ ظَلَمَ - إِلَّا مَنْ ظَلَمَ. So aḍ-Ḍaḥḥāk and al-Jahdārī.

14: عَلِيًّا - عَلِيًّا. Others, however, said he read عَلِيًّا, as Ibn Mas'ūd, Ṭalḥa and others.

16: عَلَمًا - عَلَمًا, so Ibn Mas'ūd and Ibn Qais.

as Ibn Mas'ūd. مَنْ أَنْطَقَ الطَّيْرَ وَأَنَانَا - مَنْطَقَ الطَّيْرِ وَأَوْتِنَا

18: أَدْخُلْنِ مَسَاكِينَكَ لَا يَحِطُّنَكَ - أَدْخُلُوا مَسَاكِينَكُمْ لَا يَحِطُّنَكُمْ.

Others said مَسَاكِينَكُمْ as al-Jahdārī and Abū Ḥaiwa, and others that for لَا يَحِطُّنَكُمْ he read لَا يَحِطُّنَكُمْ.

19: ضَحِكًا - ضَحِكًا. So Ibn as-Samaifa' and Ibn Mas'ūd.

22: فَمَكَتْ ثُمَّ قَالَ - فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ.

Others said he read فَمَكَتْ as was read also by Ibn Mas'ūd.

عَلِمْتُ بِمَا لَمْ تَعْلَمَهُ - أَحْطْتُ بِمَا لَمْ تُحِطْ بِهِ. See Ibn Khuthaim.

25: أَلَّا تَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا أَلَّا تَسْجُدُونَ لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ مِنَ السَّمَاءِ وَالْأَرْضِ - تُخْفُونَ وَيَعْلَمُ سِرُّكُمْ. See also Ibn Mas'ūd's reading.

30: وَإِنَّهُ - أَنْ, but some said he read وَإِنَّهُ like Ibn Mas'ūd.

Also he read وَأَنْ for the succeeding وَإِنَّهُ or some said أَنَّهُ.

39: عَفَرِيَّتْ - عَفَرِيَّتْ. So read by Abū Ḥaiwa and others. See Ibn Mas'ūd. Others gave his reading as عَفَرْنَتْ.

لَقَوْنِي أَمِينَ قَالَ أُرِيدُ أَعْجَلَ مِنْ ذَلِكَ - لَقَوْنِي أَمِينَ

مِنْ أَلْحَنِ آخِرَ - مِنْ أَلْحَنِ. So read by Ibn Khuthaim.

as 'Alī and Ibn Khuthaim. وَإِنَّهُ - وَإِنِّي

أَنْ - أَنَا: 51/52.

66/68: أَمْ تَذَارِكْ - بَلْ تَذَارِكْ, but others say تَذَارِكْ. See also Ibn Mas'ūd.

82/84: تُكَلِّمُهُمْ كَلَامًا - تُسَبِّحُهُمْ. Some said he read تُكَلِّمُهُمْ.

84/86: أَمَّا ذَا - أَمَّا ذَا. So read by Abū Ḥaiwa, Ibn Qais and others.

87/89: أَنَّهُ - أَنَّهُ. So read by Qatāda, Ibn Ya'mar and others.

See Ibn Mas'ūd.

92/94: وَاتْلُ عَلَيْهِمْ هَذَا الْقُرْآنَ - وَأَنْ أُنْزِلُوا الْقُرْآنَ. See also Ibn Mas'ūd's reading.

SŪRA XXVIII

7/6: فَإِذَا خَشِيتُ أَنْ تُسْمَعَ عَلَيَّكَ - فَإِذَا خَشِيتُ عَلَيْهِ. So Ṭalḥa and Ibn Khuthaim.

10/9: قَرِيعًا - قَرِيعًا. So read by Abū Nahik and others. But some said he read قَرِيعًا, as Ibn Mas'ūd.

11/10: جَنَابٍ - جُنْبٍ. So Ibn Qais and an-Nu'mān b. Sālim. See Ibn Mas'ūd.

15/14: فَوَكَرَهُ - فَلَكَرَهُ as Ibn Mas'ūd.

17/16: فَلَنْ أَكُونَ - فَمَا كُنْتُ. See also Ibn Mas'ūd.

34: يُصَدِّقُونِي - يُصَدِّقُنِي. So read also by Zaid b. 'Alī.

35: فَلَنْ يَصْلُوا - فَلَنْ يَصْلُون.

57: ثَمَرَاتُ - ثَمَرَاتُ. So Abān, Abū 'l-Jawzā' and others. See also Ibn Mas'ūd.

60: يَعْقِلُونَ - تَعْقِلُونَ. So read by Shaiba and others.

61: رَحْمَةً مِنَّا فَهُوَ لَا قِيَهَا - وَعَدًا حَسَنًا فَهُوَ لَقِيَهَا. So Ibn Qais, Abū 'l-'Alīya.

أَمِنْ وَعَدَنَاهُ - أَفْبِن وَعَدَنَاهُ. See Ibn Mas'ūd's reading.

80: يَلْقَاهَا - يَلْقَاهَا. So Ibn Qais, Ibn Abī 'Abla and Abū Ḥaṣin.

82: لَخَسَفَ - لَخَسَفَ. Given also from Ibn Mas'ūd.

لَوْ لَا نَعَمُ اللَّهُ عَلَيْنَا لَفَقَبْنَا - لَوْ لَا أَنْ مِّنَ اللَّهِ عَلَيْنَا لَخَسَفَ بِنَا as Ibn Mas'ūd.

SŪRA XXIX

8/7: إِحْسَانًا - حُسْنًا. See also the reading of Ibn Mas'ūd.

12/11: خَطِيبَاتِهِمْ - خَطَايَاهُمْ. So read by Dāwūd b. Abī Hind.

19/18: يَتَفَكَّرُوا فِي أَنفُسِهِمْ - يَرَوْا. So read by Abū 'l-Mutawakkil.

25/24: فَاثْبَاهُ وَمَا يَعْبُدُونَ مِنْ - إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ. فَاثْبَاهُ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ إِنَّمَا اتَّخَذْتُمْ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ, though others said he read the verse and others merely noted that he read مَّوَدَّةَ بَيْنِكُمْ supporting the reading of Ibn Kathīr, Abū 'Amr and al-Kisā'i.

33/32: مُنْجُوكَ - مُنْجُوكَ supporting the Kūfan and Meccan reading.

55: وَيَقُولُ - وَيَقَالُ, so Ibn Mas'ūd.

66: فَتَهْنَعُوا فَسَوْفَ تَعْلَمُونَ تَهْنَعُوا - وَلَيْسَتَهْنَعُوا as Ibn Mas'ūd, and others فَسَوْفَ تَعْلَمُونَ تَهْنَعُوا.

SŪRA XXX

2: أَذَانِي - أَذَانِي, as read by Ibn as-Samaifa', al-Jahḍarī and others.

27/26: هَيِّنْ - أَهْوَنُ. See also Ibn Mas'ūd's reading.

39/38: اللَّبْضَعُونَ - اللَّبْضَعُونَ.

58: مُبْطِلُونَ - مُبْطِلُونَ. So read also by Ibn Qais.

SŪRA XXXI

7/6: أَعْرَضَ عَنْهَا وَوَلَّى مُسْتَكْبِرًا - وَلَّى مُسْتَكْبِرًا. See Ibn Mas'ūd's reading.

9/8: خَالِدِينَ - خَالِدِينَ. So read by Zaid b. 'Alī, Abū Nahik and others.

10/9: اللَّهُ الَّذِي يَمْدُ السَّمَوَاتِ بِغَيْرِ عَمَدٍ - خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ. See Ibn Mas'ūd.

14/13: وَفَصَّلَهُ - وَفَصَّلَهُ. So read by al-Ḥasan and others.

16/15: فَتَكُنْ - فَتَكُنْ. So read by aḍ-Ḍaḥḥāk, Ibn Dharr, Qatāda and others.

18/17: تُصْعِرُ - تُصْعِرُ. So read by Ibn as-Samaifa', Abū Raia' and al-Jahḍarī.

19/18: أَصَوَاتُ - أَصَوَاتُ. So Ibn Abī 'Abla and Abū 'Imrān.

27/26: وَبَحْرٌ مِّمَّا مِنْ بَعْدِهِ مَوَادُّ سَبْعَةِ أَبْحُرٍ. So also Ibn Mas'ūd, though others say that he and Ibn Mas'ūd read وَبَحْرٌ مِّمَّا مِنْ بَعْدِهِ مَوَادُّ سَبْعَةِ أَبْحُرٍ and others that he read وَبَحْرٌ مِّمَّا مِنْ بَعْدِهِ مَوَادُّ سَبْعَةِ أَبْحُرٍ.

- 31/30: *بِنَعِمَاتٍ* — *بِنَعِمَاتٍ*. So Mu'adh and Ibn Qais.
 32/31: *كَالظَّلَالِ* — *كَالظَّلَالِ*. So read by al-Jahdārī and Ibn Qais.
 34: *بِأَيِّ* — *بِأَيِّ*. So read by Mūsā al-Aswarī.

SŪRA XXXII

- 5/4: *يَعْدُونَ* — *يَعْدُونَ*. So read by al-Ḥasan and al-A'mash.
 6/5: *ذَلِكُمُ اللَّهُ الَّذِي يَعْلَمُ الْغَيْبُ فِي ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ* — *الْأَسْمَاءِ وَالْأَرْضِ*.
 7/6: *خَلَقَهُ* — *خَلَقَهُ*, the reading of the non-Kūfans.
 12: *نَكَسُوا رُؤُسَهُمْ* — *نَكَسُوا رُؤُسَهُمْ*. So Zaid b. 'Alī.
 17: *أَخْفِيَتْ* — *أَخْفِيَتْ*. So al-A'mash, Ibn Qais and others, though some gave him as reading *أَخْفِي* which was the reading of Ḥamza, Ya'qūb and al-A'mash.

SŪRA XXXIII

- 4: *تُظَاهَرُونَ* — *تُظَاهَرُونَ*, though some gave him as reading *تُظَاهَرُونَ* with the non-Kūfans.
 6: *هُوَ أَبُوهُمْ* — *أُمَّهُاتُهُمْ وَهُوَ أَبٌ لَهُمْ* — *أُمَّهُاتُهُمْ*, though some say *أُمَّهُاتُهُمْ*.
 See Ibn Mas'ūd and Ibn Khuthaim.
 9: *تَعْمَلُونَ* and *يَرَوْهَا* — *تَعْمَلُونَ* and *يَرَوْهَا* as the Baṣrans.
 14: *سُئِلُوا* — *سُئِلُوا*.
 19: *صَلُّوْكُمْ* — *صَلُّوْكُمْ*. So read by Ibn Abī 'Abla and Abū Shaikh.
 20: *لَوْ أَنَّهُمْ* — He omitted the *لَوْ*, as did Ibn Abī 'Abla and Abū 'l-Mutawakkil.

- يَسْأَلُونَ* — *يَسْأَلُونَ*. So az-Zuhri and others.
 21: *أُسُوَّةٌ* — He supported TR here and in LX, 4 and 6.
 22: *زَادُوهُمْ* — *زَادُوهُمْ*. So Ibn Mas'ūd and Ibn Abī 'Abla.
 33: *وَأَقْرَنَ* — *وَأَقْرَنَ*, though some gave him as reading *وَأَقْرَنَ*.
 See also the reading of Ibn Mas'ūd.
 39: *رِسَالَةٍ* — *رِسَالَةٍ*. See also Ibn Mas'ūd's reading.
 50/49: *إِذْ وَهَبَتْ* — *إِنْ وَهَبَتْ*. As al-Ḥasan. See also Ibn Mas'ūd's reading.
وَالَّتِي هَاجَرْنَ — *وَالَّتِي هَاجَرْنَ*. So Ibn Mas'ūd.
وَأَمْرَاتُهُ مُؤْمِنَةٌ — *وَأَمْرَاتُهُ مُؤْمِنَةٌ*. So Ibn Abī 'Abla.
 52: *لَا تَحِلُّ* — *لَا تَحِلُّ*. So read by 'Alī and the Baṣrans.
 69: *فَبَرَأَهُ اللَّهُ* — *فَبَرَأَهُ اللَّهُ*. So Ibn Mas'ūd.
 72: *إِنِّي حَمَلْتُ* — *إِنِّي حَمَلْتُ*. So Abū 'Imrān and Mu'adh.

SŪRA XXXIV

- 1: *وَلَهُ التَّحْمِيدُ فِي الدُّنْيَا وَالْآخِرَةِ* — *وَلَهُ التَّحْمِيدُ فِي الدُّنْيَا وَالْآخِرَةِ*. See also the reading of Ṭalḥa. Others say he merely read *الدُّنْيَا*, as read by Ibn Qais.
الْعَلِيمُ — *الْعَلِيمُ*. So Ibn Mas'ūd and Mu'adh.
 3: *عَلَامِ الْغَيْبِ* — *عَلَامِ الْغَيْبِ*. So Ibn Khuthaim and Mu'adh.
 12/11: *رَوْحَهَا* and *غَدَوَهَا* — *رَوْحَهَا* and *غَدَوَهَا*. So Abū Nahik and others.
الرَّيْحِ — *الرَّيْحِ*. So Ibn Abī 'Abla and Abū Ḥaiwa.
 14/13: *مِنْسَتَهُ* — *مِنْسَتَهُ*. See also Ibn Mas'ūd's reading.
الْإِنْسُ — *الْإِنْسُ*, as Ibn 'Abbās and aḍ-Ḍaḥḥāk, but some said he read *الْإِنْسُ أَنْ لَوْ كَانَ الْإِنْسُ*. See also Ibn Mas'ūd. For

his reading others said *لَوْ كَانَتْ الْمِحْنُ* and yet others that he and Abū Mijlaz read *تَعْلَمُ* instead of *يَعْلَمُونَ*.

19/18: *يَا رَبَّنَا بَعْدَ - رَبَّنَا بَعْدَ*.

24/23: *لَا إِلَهَ إِلَّا عَلَى* but some say *لَا إِلَهَ إِلَّا عَلَى* and others *لَا إِلَهَ إِلَّا عَلَى*.

26/25: *الْفَاتِحُ - الْفَاتِحُ*. So 'Isā ath-Thaqafī and others.

37/36: *بِالْأَلْفِ - بِالْأَلْفِ*. So al-Ḥasan, Mu'adh and Abū Mijlaz.

51/50: *وَأَخَذُوا - وَأَخَذُوا*. So read also by Talḥa b. Muṣarrif.

52/51: *التَّنَاضُشُ - التَّنَاضُشُ*.

54: *فُعِلَ - فُعِلَ*. So read by Ibn Mas'ūd.

SŪRA XXXV

1: *فَطَرِ السَّمَوَاتِ وَالْأَرْضِ - فَطَرِ السَّمَوَاتِ وَالْأَرْضِ*. So read by aḍ-Ḍaḥḥāk and others.

جَعَلَ الْمَلَائِكَةَ - جَعَلَ الْمَلَائِكَةَ. See also Ibn Mas'ūd's reading.

2: *مُرْسِلَ لَهَا - مُرْسِلَ لَهَا* and *مُرْسِلَ لَهَا*. So Ibn Abī 'Abla.

10/11: *يُصْعِدُ الْكَلَامَ الطَّيِّبَ - يُصْعِدُ الْكَلَامَ الطَّيِّبَ*. So Ibn Qais and al-Jaḥḍarī.

12/13: *شَرِبُهُ - شَرِبُهُ*. So Abū Rajā' and others.

18/19: *يَرْكَبِي - يَرْكَبِي*. So Talḥa b. Muṣarrif and others.

27/25: *مُخْتَلَفَةً - مُخْتَلَفَةً*. So Ibn Mas'ūd.

36/33: *تُجْزَى كُلُّ - تُجْزَى كُلُّ*, which was the Baṣran reading.

37/34: *يَذْكُرُ فِيهِ مِنْ أَذْكُرُ - يَذْكُرُ فِيهِ مِنْ تَذْكُرُ*. So Ibn Khuthaim.

Others said *يَتَذَكَّرُ*. See also Ibn Mas'ūd's reading.

41/39: *وَلَوْ - وَلَوْ*. So Ibn Abī 'Abla and Ibn Qais.

SŪRA XXXVI

5/4: *تَنْزِيلٍ - تَنْزِيلٍ*, as read by the Baṣrans.

8/7: *جَعَلْنَا أَيْمَانَهُمْ - جَعَلْنَا أَيْمَانَهُمْ*. See also Ibn Mas'ūd and Ibn 'Abbās.

9/8: *سَدًّا (bis) - سَدًّا*, as 'Alī, Ya'qūb and others.

29/28: *زَقِيَّةٌ - زَقِيَّةٌ*. So vv. 49 and 53, see Ibn Mas'ūd's reading.

30/29: *يَا حَسْرَةَ الْعِبَادِ - يَا حَسْرَةَ الْعِبَادِ*, but others say *يَا حَسْرَةَ* as Qatāda.

31: *لَا يَرْجِعُونَ أَفَلَا تَعْقِلُونَ - لَا يَرْجِعُونَ*. So Ibn Khuthaim.

36: *وَمِمَّا لَا يَأْكُلُونَ - وَمِمَّا لَا يَأْكُلُونَ*. So Ibn Khuthaim.

38: *لَا مُسْتَقَرًّا - لَا مُسْتَقَرًّا* others say he read *لَا مُسْتَقَرًّا*. See also Ibn Mas'ūd's reading.

41: *ذُرِّيَّاتِهِمْ - ذُرِّيَّاتِهِمْ*. So az-Zuhri, Mu'adh and others.

49: *يَخْتَصِمُونَ - يَخْتَصِمُونَ*. So Ibn Qais, Abū Nahik and others.

52: *مَنْ وَهَبْنَا - مَنْ وَهَبْنَا*, but some said he read *مَنْ وَهَبْنَا*, others said *مَنْ وَهَبْنَا* as Ibn Mas'ūd.

55: *شُغِلَ - شُغِلَ*. So read by Zaid b. 'Alī and many others.

58: *سَلَامًا - سَلَامًا*. Likewise Ibn Mas'ūd.

60: *أَلَمْ أَخَذْ عَلَيْكُمُ الْعَهْدَ - أَلَمْ أَخَذْ عَلَيْكُمُ الْعَهْدَ*. So Ibn Mas'ūd.

62: *جِبَلًا - جِبَلًا* as some of the Baṣrans, but others said that he and Ibn Mas'ūd read *قُرُونًا*.

تَسْمَعُونَ - تَسْمَعُونَ. So Ibn Mas'ūd.

64: *بِمَا كُنْتُمْ تَكْفُرُونَ فِي الدُّنْيَا - بِمَا كُنْتُمْ تَكْفُرُونَ*.

65: *وَتَكَلَّمْنَا - وَتَكَلَّمْنَا*. See Ibn Mas'ūd and Talḥa.

70: *لِيُنْذِرَ - لِيُنْذِرَ*, which was the reading of Ibn 'Āmir, Nāfi' and Ya'qūb.

71: *عَمِلْتُمْ - عَمِلْتُمْ*. So Ibn Qais and Ibn Dharr.

- 72: رَكَوْتَهُمْ - رَكَوْتَهُمْ, said to have been so read by 'Ā'isha.
83: وَالْيَنَّا - وَالْيَنَّا. So Ibn Qais, Mu'adh and Abū Mijlaz.

SŪRA XXXVII

- 6: يَزِينُوا الْكَوَاكِبَ - يَزِينُوا الْكَوَاكِبَ. So Zaid b. 'Alī and others.
See Ibn Mas'ūd.
57/55: رَحْمَةً - رَحْمَةً. So Ibn Khuthaim and Abū 'l-Mutawakkil.
68/66: مَصِيرُهُمْ - مَصِيرُهُمْ. So Mu'adh and Abū Mijlaz.
75/73: نُوحًا - نُوحًا. So Ja'far as-Sādiq and Ibn Qais.
104: أَنْ - He omitted the word.
123: إِلَيْسَ - إِلَيْسَ. See also Ibn Mas'ūd's reading here.
130: إِلَيْ يَاسِينَ - إِلَيْ يَاسِينَ, though others say he read إِلَيْسَ.
147: وَ - وَ. So read by Abū's-Sammāl and others.

SŪRA XXXVIII

- 1: صَاد - صَاد, though others say صَاد as Ibn as-Samaifa' and others.
6/5: وَقَالَ - وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمَنُوا وَأَصْبَرُوا عَلَى الْهَيْكَلِ
الْمَلَأُ بَعْضُهُمْ لِبَعْضٍ أَصْبَرُوا عَلَى عِبَادَةِ الْهَيْكَلِ.
22/21: تَشَاطَطَ - تَشَاطَطَ. So read by Abū's-Sammāl and others.
23/22: تَسْعُونَ نَجَّةً حَامِلَةً - تَسْعُونَ نَجَّةً.
33/32: مَسَاحًا - مَسَاحًا. So Zaid b. 'Alī and others.
53: يُوعَدُونَ - يُوعَدُونَ supporting the Meccan and Baṣran reading.
58: وَأَخْرَ - وَأَخْرَ, as read by the Baṣrans.

SŪRA XXXIX

- 1: He prefaced the verse with حَم, as did Ibn Qais and Abū Mijlaz.
3/4: مَا نَعْبُدُكُمْ إِلَّا لَتَقَرَّبُنَا - مَا نَعْبُدُكُمْ إِلَّا لَتَقَرَّبُنَا. See also Ibn Mas'ūd.

- 3/5: كَذِبٌ كَفُورٌ - كَذِبٌ كَفُورٌ. See also Ibn Mas'ūd.
9/12: يَحْذَرُ عَذَابَ الْآخِرَةِ - يَحْذَرُ الْآخِرَةَ. So Sa'īd b. Jubair.
22/23: عَنْ ذِكْرِ اللَّهِ - مِنْ ذِكْرِ اللَّهِ. So Abū 'Imrān.
33/34: وَالَّذِي تَصَدَّقَ بِغَاتِهِ - وَصَدَّقَ بِهِ. Others said that for وَالَّذِينَ جَاءُوا بِالصَّدَقِ وَصَدَّقُوا بِهِ he read وَصَدَّقَ بِهِ.
As Ibn Mas'ūd.
36/37: يَكْفِي عِبَادِهِ - يَكْفِي عِبَادِهِ. See Ibn Mas'ūd's reading.
See also بِاللَّهِ الَّتِي يَعْبُدُونَهَا مِنْ دُونِهِ - بِاللَّذِينَ مِنْ دُونِهِ.
Ibn Mas'ūd.
38/39: كَاشِفَاتُهُ - كَشِفَتْ ضُرُّهُ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ مِنْ مُسَكِّنَتْ رَحْمَتِهِ
عَنِّي وَبِرَحْمَتِهِ هَلْ مِنْ مَارِنَاتُهُ عَنِّي.
42/43: أَلَّذِي قَضَى عَمِّي - أَلَّذِي قَضَى عَلَيَّهَا.
53/54: إِنَّهُ يَغْفِرُ لَكُمْ - إِنَّ اللَّهَ يَغْفِرُ. So Abū Mijlaz.
59/60: قَدْ جَاءَكُمْ - قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ
قَدْ جَاءَهُ. Others read أَلرُّسُلُ بآيَاتِي فَكَذَّبْنَاهُمْ بِهَا وَاسْتَكْبَرْتُمْ وَكُنْتُمْ
كَاشِفَاتُهُ. like Ibn Khuthaim, but others said he read قَدْ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَاسْتَكْبَرْتَ وَكَانَ
Mas'ūd.
60/61: أَحْوَهُهُمْ - وَجُوهَهُمْ.

SŪRA XL

- 5: لِيَقْتُلُوهُ - لِيَأْخُذُوهُ. As Ibn Qais and Abū 'l-Mutawakkil.
8: حَتَّى عَدَنَ - حَتَّى عَدَنَ. So Ibn Mas'ūd and Zaid b. 'Alī.
15: لِيُنْذِرَ يَوْمَ - لِيُنْذِرَ يَوْمَ.
16: عَمِي - عَلَى اللَّهِ. So Ibn Mas'ūd.
26/27: فَأَنْ - أَوْ أَرَأَى.
36/38: أَطْلُعَ - أَطْلُعَ.

44/47: فَسْتَذْكُرُونَ - فَسْتَذْكُرُونَ. So Ibn 'Qais and others. Some, however, said he read فَسْتَذْكُرُونَ as Ibn Mas'ūd and Abū Raja'.

71/73: فِي السَّلَاسِلِ - وَالسَّلَاسِلِ.

82: أَعْظَمَ مِنْكُمْ خَلْقَةً وَأَطْوَلَ مَنَازِلًا - وَأَشَدَّ قُوَّةً وَمَنَازِلًا.

SŪRA XLI

3/2: فَصَلَّتْ آيَاتِهِ - فَصَلَّتْ آيَاتُهُ. So read also by Ibn Mas'ūd.

11/10: صَعِدَ - أَسْتَوَى. So Ibn 'Qais and Abū Mijlāz.

أَجْنَاكَ لَمَّا دَعَوْتَنَا - أَتَيْنَا.

21/20: شَهِدْتُمْ - شَهِدْتُمْ. So Ibn Khuthaim and Zaid b. 'Alī.

44: أَيْلَ أَعْجَبِي - قُلْ أَعْجَبِي or some said أَيْلَ أَعْجَبِي.

SŪRA XLII

14/13: أَوْرَثُوا - وَوَرِثُوا. So Ibn Mas'ūd.

15/14: لَأَعْدِلَ - لَأَحْكُمَ. See also Ibn Mas'ūd's reading.

23/22: مَوَدَّةَ - الْبَوَدَّةَ. So Zaid b. 'Alī.

25/24: تَفْعَلُونَ - تَفْعَلُونَ, supporting the reading of the non-Kufans.

26/25: الَّذِينَ - الَّذِينَ. So Abū Ḥaṣīn.

51/50: حُجَابٍ - حُجَابٍ. So Ibn Mas'ūd and others.

52: لَتَدْعُوا - لَتَهْدَى. So read also by Ibn Mas'ūd.

SŪRA XLIII

5/4: إِذْ كُنْتُمْ - أَنْ كُنْتُمْ. So Zaid b. 'Alī and Abū 'Imrān.

18/17: يَنْشُرُوا - يَنْشُرُوا.

19/18: عَيْدٌ - عَيْدٌ. See also Ibn Mas'ūd's reading.

الَّذِينَ omitting هُمْ, but some said he omitted the الَّذِينَ also and read عِبَادَ الرَّحْمَنِ.

أَوْ شَهِدُوا خَلْقَهُمْ - أَشْهَدُوا خَلْقَهُمْ as Ibn Mas'ūd.

24/23: جِئْنَاكُمْ - جِئْنَاكُمْ. So read by Abū Ja'far and others.

35/34: وَمَا كُلُّ ذَلِكَ إِلَّا - وَإِنْ كُلُّ ذَلِكَ لَمَّا but some say he merely read إِلَّا instead of لَمَّا.

36/35: يَعْشُو - يَعْشُو. So read by Zaid b. 'Alī.

يُقْبِضُ لَهُ شَيْطَانٌ - يُقْبِضُ لَهُ شَيْطَانًا. So Ibn 'Abbās and others.

45/44: وَاسِلَ الَّذِينَ أَرْسَلْنَا إِلَيْهِمْ - وَسَّيْلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا. See Ibn Mas'ūd.

46/45: قَوْمِهِ فَقُلْ - وَمَلَائِكَةٍ فَقَالَ.

53: أَلْفِي عَلَيْهِ أَسَاوِرَ - أَلْفِي عَلَيْهِ أَسْوِرَةٌ, but others say أَلْفِي عَلَيْهِ أَسَاوِرَ as al-A'mash, and others أَلْفِي عَلَيْهِ أَسَاوِيرَ as Ibn Mas'ūd.

58: أَمْ هَذَا - أَمْ هُوَ. So Ibn Mas'ūd.

61: لَذِكْرٍ - لَعَلِّمْ.

72: وَرَثَتُوهَا - وَرَثَتُوهَا. So read by Ibn 'Qais.

84: إِلَهُ (bis) - اللَّهُ. So read by Ibn Mas'ūd.

88: يَارَبِّ - يَارَبِّ.

SŪRA XLIV

12/11: أَصْرَفَ - أَكْشَفَ.

45: كَالْمُهَلِّ - كَالْمُهَلِّ, as al-Ḥasan and ad-Daḥḥāk.

SŪRA XLV

4/3: آيَاتٍ - آيَاتٍ. So read also by Ibn Mas'ūd.

5/4: آيَاتٍ - As in v. 3.

9/8: عَلِمَ مِنْ آيَاتِنَا شَيْئًا - عَلِمَ مِنْ آيَاتِنَا شَيْئًا, as Qatāda. See also Ibn Mas'ūd.

- 23/22: تَذْكُرُونَ - تَذْكُرُونَ. So read also by al-A'mash.
 24/23: إِلَّا دَهْرٌ يَمُرُّ - إِلَّا دَهْرٌ يَمُرُّ. So Ibn Mas'ūd.

SŪRA XLVI

- 4/3: أَثَرٌ - أَثَرٌ. See also Ibn Mas'ūd's reading.
 5/4: مِنْ غَيْرِ اللَّهِ - مِنْ دُونِ اللَّهِ. So Mu'adh and Ibn Khuthaim.
 15/14: إِذَا أَسْتَوَى وَبَلَغَ - إِذَا بَلَغَ. So Ibn Mas'ūd.
 رَبِّ الْهَيْتَنِ أَنْ أَشْكُكَ عَلَى النِّعَمِ الَّتِي - رَبِّ أَوْزَعْنِي صَلَاحًا
 أَنْعَمْتَ بِهَا عَلَيَّ وَعَلَى وَالِدَيَّ أَنْ نَعْمَلَ صَالِحًا
 17/16: أَنَا مُرَانِي أَنْ أَرْجِعَ عَنْ - أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ
 عِبَادَةُ اللَّهِ الْقُرُونُ. So Ibn Mas'ūd.
 20/19: الْهَوَانِ - الْهَوَانِ. So Ibn Abī 'Abla and others.
 أَذْهَبَتْ - أَذْهَبَتْ. So Qatāda, Mujāhid and others.
 21/20: وَقَدْ خَلَّتِ الرُّسُلُ الَّذِينَ كَانُوا يُنذِرُونَهُمْ لَيْلَهُمْ - وَقَدْ خَلَّتِ النُّذُرُ
 وَنَهَارُهُمْ. So Ibn Qais.
 24/23: قُلْ بَلْ هُوَ مَا - بَلْ هُوَ مَا. See Ibn Mas'ūd's reading.
 25/24: مَسْكَنٌ - مَسْكَنٌ. So Abū Nahik and Ibn Qais.
 28/27: إِنْكُمْ - إِنْكُمْ. So Ibn 'Abbās and others. See also Ibn Mas'ūd.
 فَلَوْ لَا - فَلَوْ لَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا إِلَى اللَّهِ
 نَصَرَتُهُمُ الْهَيْتَمُ الَّتِي يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ
 35: النَّهَارِ - النَّهَارِ. So Ibn Qais and Abū Nahik.

SŪRA XLVII

- 2: أَنْزَلَ - أَنْزَلَ. See also the reading of Ibn Mas'ūd. Others
 said he read أَنْزَلَ as read by Abū 'l-Mutawakkil.
 4/5: قَتَلُوا - قَتَلُوا. So Abū 'l-Āliya and Qatāda.
 18/20: إِنْ تَأْتِيهِمْ - إِنْ تَأْتِيهِمْ. So Abū 's-Sammāl.

- 21/22: طَاعَةٌ - طَاعَةٌ. يَقُولُونَ طَاعَةٌ.
 24/26: أَقْفَالُهَا - أَقْفَالُهَا. So Ibn Qais and Ibn as-Samaifa.
 37/39: يُخْرِجُ أَضْغَانَكُمْ - يُخْرِجُ أَضْغَانَكُمْ.

SŪRA XLVIII

- 9: تَعَزَّوْهُ - تَعَزَّوْهُ. So Abū Rajā' and others.
 يُسَبِّحُوا اللَّهَ - يُسَبِّحُوا اللَّهَ. So Ibn Mas'ūd.
 10: فَسَيُوتِيهِ - He supported TR against the more common
 فَسَيُوتِيهِ.
 11: ضَرًّا - supporting the Kufān reading.
 15: أَنْ يُغَيِّرُوا الْكِتَابَ الَّذِي نَزَلَ عَلَى رَسُولِهِ - كَلَّمَ اللَّهُ
 See Ibn Mas'ūd.
 16: يُسَلِّمُونَ - يُسَلِّمُونَ. Some said Ibn Mas'ūd read likewise.
 فَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ وَتَصَدَّقُوا بِمَا جَاءَكُمْ بِهِ وَتَتَّقُوا - فَإِنْ تُطِيعُوا
 So Ibn Qais.
 25: تَرَايَلُوا - تَرَايَلُوا. So Ibn Abī 'Abla and others.
 26: أَلْجَهْلِيَّةِ - He added المسجد الحرام
 28: أَرْسَلَ نَبِيَّهُ - أَرْسَلَ رَسُولَهُ. See Ibn Mas'ūd's reading.
 29: أَشْدَّاهُ - أَشْدَّاهُ. So Ibn Abī Ishāq. See also Ibn Mas'ūd's
 reading.
 شَطَاءُهُ - شَطَاءُهُ. So Ibn Hurmuz and others. Note also
 Ibn Mas'ūd.

SŪRA XLIX

- 2: فَذَهَبَ - فَذَهَبَ as Ibn Mas'ūd, but others say أَنْ تَحْبَطَ as
 Abū Nahik.
 4: الْحُجْرَاتِ - الْحُجْرَاتِ. So read by Abū Ja'far and Shaiba.

- 7: *أَكْثَرُهُمْ* — *أَكْثَرُهُمْ*. See also Ibn Khuthaim.
 7: *عِثْرَتَهُ لَوْ يُطَاوَعُكُمْ* — *يُطِيعُكُمْ*. See Ibn Mas'ūd.
 9: *أَفْتَنَّا* — *أَفْتَنَّا*. So Ibn Mas'ūd and Zaid b. 'Alī.
 10: *إِخْوَانَكُمْ* — *إِخْوَانَكُمْ*, as read by Ya'qūb and others.
 11: *عَسَا* — *عَسَا*. So Ibn Mas'ūd.
عَسَى (second occurrence) — *عَسَى*. So Ibn Mas'ūd.
 13: *لِنَعْرِفُوا* — *لِنَعْرِفُوا*. So Ibn 'Abbās and aḍ-Ḍaḥḥāk.
 14: *يَا لَيْتَكُمْ* — *يَا لَيْتَكُمْ*, supporting the Baṣran reading.
 18: *يَعْمَلُونَ* — *يَعْمَلُونَ*. So Mujaḥid, Qatāda and others.

SŪRA L

- 7: *وَالْأَرْضُ* — *وَالْأَرْضُ*. So Mu'adh, Abū 's-Sammāl and others.
 19/18: *الْحَقِّ بِالْمَوْتِ* — *الْحَقِّ بِالْمَوْتِ*. So read by Ibn Mas'ūd.
سَكْرَاتُ — *سَكْرَاتُ*. So Ibn Mas'ūd and Sa'īd b. Jubair.
 24/23: *إِلْقَاءَ* — *إِلْقَاءَ*. So read by al-Ḥasan.
 30/29: *يُقَالُ* — *يُقَالُ*. So Ibn Mas'ūd and al-Ḥasan.
 31/30: *وَأُزْلِفَتْ* — *وَأُزْلِفَتْ*. So Mu'adh.
 36/35: *فَنَقَّبُوا* — *فَنَقَّبُوا*. So al-Ḥasan, and see Ibn Mas'ūd's reading.
 44/43: *تَنْشَفُقُ* — *تَنْشَفُقُ*. So Zaid b. 'Alī.

SŪRA LI

- 7: *الْحَمْلِكِ* — *الْحَمْلِكِ*. See also Ibn Mas'ūd.
 16: *أَخِذُونَ* — *أَخِذُونَ*. So read by Ibn Abī 'Abla and others.
 22: *أَرْزَاقَكُمْ* — *أَرْزَاقَكُمْ*. See also the reading of Ibn Mas'ūd.
 44: *الصَّوَارِغِ* — *الصَّوَارِغِ*. So Ibn Mas'ūd.
 49: *تَذَكَّرُونَ* — *تَذَكَّرُونَ*.
 56: *وَالْإِنْسَ مِنَ الْمُؤْمِنِينَ* — *وَالْإِنْسَ*. So Ibn 'Abbās and Ibn Mas'ūd.
 58: *إِنِّي أَنَا الرِّزَاقُ* — *إِنِّي أَنَا الرِّزَاقُ*. So Ibn Mas'ūd.

SŪRA LII

- 7: *وَإِغْ* — *وَإِغْ*. So Zaid b. 'Alī and others read.
 18: *فَاكِهِينَ* — *فَاكِهِينَ*. So Abū 's-Sammāl and others.
 21: *لِنَتَنَاهُمْ* — *لِنَتَنَاهُمْ*. So read by Ibn Mas'ūd and Ṭaḥḥa.
ذُرِّيَّتَهُمْ — *ذُرِّيَّتَهُمْ*, supporting the reading of the Baṣrans.

SŪRA LIII

- 8: *فَتَدَانِي* — *فَتَدَانِي*. So Abū 'l-Mutawakkil and Abū 'Imrān.
 15: *عِنْدَهُمْ جَنَاتُ* — *عِنْدَهُمْ جَنَاتُ*, as Ibn Mas'ūd.
 22: *ضَبْرِي* — *ضَبْرِي*. So read by Zaid b. 'Alī.
 26: *شَفَاعَتَهُ* — *شَفَاعَتَهُ*. So read by Zaid b. 'Alī and others, some, however, say he read *شَفَاعَتُهُمْ* as Ibn Abī 'Abla.
 28/29: *بِهَا* — *بِهَا*.
 50/51: *عَادَ الْأُولَى* — *عَادَ الْأُولَى*. Others say he read with Ibn Mas'ūd
أَنَّهُ أَهْلَكَ الْقُرُونَ الْأُولَى وَنَسَرَدَ وَالَّذِينَ مِنْ بَعْدِهِمْ فَمَا أَبْقَى.
 53/54: *وَالْمُؤْنَفِكَاتِ* — *وَالْمُؤْنَفِكَاتِ*, as al-Ḥasan.
 58: He added a verse — *وَالَّذِينَ كَفَرُوا سَتَأْتِيهِمُ الْعَاشِيَةُ*. See Ṭaḥḥa and Ibn Mas'ūd.
 60: *وَتَضْحَكُونَ* — . He omitted the *و* as did Ibn Mas'ūd and al-Ḥasan.

SŪRA LIV

- 1: *وَقَدِ انْشَقَّ* — *وَقَدِ انْشَقَّ*. So Ḥudhaifa and Mu'adh.
 4: *مُزَجَّرٌ* — *مُزَجَّرٌ*. So read by Mu'adh, Ibn Qais and Zaid b. 'Alī.
 7: *خَاشِعَةً* — *خَاشِعَةً*. So read by Ibn Mas'ūd, but some say he read — *دَامِعَةً أَبْصَارُهُمْ دَامِعَةً قُلُوبُهُمْ*.
 12: *الْمَآءِ* — *الْمَآءِ*. So Zaid b. 'Alī. See also Ibn Khuthaim.

- 12: فَجَرْنَا - فَجَرْنَا. So Ibn Mas'ūd.
 15: مُذَكِّر - مُذَكِّر. So Ibn Qais and others. See also Ibn Mas'ūd.
 20: أَعْيَاز - أَعْيَاز. See the reading of Ibn Mas'ūd.
 45: الْأَذْنَاب - الْأَذْنَاب. So Ibn Abī 'Abla and Ibn Qais.
 سَيَهَرُ جَمْعُهُمْ - سَيَهَرُ الْجَمْعُ, as Ibn Mas'ūd.
 48: يُسْحَبُونَ - يُسْحَبُونَ. So read by Ibn Qais.
 55: مَقَاعِد - مَقَاعِد. So read by Abū's-Sammāl.

SŪRA LV

- 13/12: فَيَايَ - فَيَايَ, and so throughout the Sūra.
 22: يُخْرِجُ - يُخْرِجُ.
 27: ذِي - ذِي. So read by Ibn Mas'ūd.
 31: إِلَيْكُمْ - إِلَيْكُمْ.
 35: نُحَاسٍ - نُحَاسٍ.
 54: فُرُشٍ - فُرُشٍ. So read by Ibn Mas'ūd and Abū Ḥaiwa.
 76: خُضِرَ - خُضِرَ. So read by al-A'raj.
 78: He added the sentence - فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ

SŪRA LVI

- 10: He read here like Ibn Mas'ūd and Ibn Khuthaim a Shī'a reading - وَالسَّائِفُونَ بِالْإِيمَانِ (عليه السلام) فَمَنْ عَلَىٰ وَدْرَتِهِ - الَّذِينَ أَصْطَفَاهُمْ اللَّهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ الْمَوَالِيَ عَلَىٰ غَيْرِهِمْ أُولَئِكَ هُمُ الْفَائِزُونَ الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.
 12: جَنَّةٍ - جَنَّةٍ. So Ṭalḥa and Ibn Khuthaim.
 22: وَحُورًا عِينًا - وَحُورًا عِينًا. So read by Ibn Mas'ūd.
 33/32: مَنفُوضَةٍ - مَنفُوضَةٍ.
 34/33: فُرُشٍ - فُرُشٍ. So read by Ibn Mas'ūd and Abū Ḥaiwa.

- تَفَكُّونَ - تَفَكُّونَ. So read by Ibn Qais.
 82/81: تَكْذِبُونَ - تَكْذِبُونَ. So read by Mu'adh and Ibn Qais.

SŪRA LVII

- 9: أَنْزَلَ - أَنْزَلَ. So read by Zaid b. 'Alī.
 13: أَنْظَرُونَا لِلَّذِينَ آمَنُوا آمَهُلُونَا لِلَّذِينَ آمَنُوا أَخْرُونَا لِلَّذِينَ - أَنْظَرُونَا. See Ibn Mas'ūd.
 يَأْنٍ فِي بَاطِنِهِمَا الرَّحْمَةُ وَمِنْ بَلْقَائِهِمَا الْعَذَابُ - بَاطِنُهُ فِيهِ الرَّحْمَةُ.
 See Ibn Mas'ūd.
 16/15: آَلَمْ - آَلَمْ. See also the reading of Ibn Mas'ūd.
 فَطَوَّلَ - فَطَوَّلَ. So also Ibn Mas'ūd.
 18/17: الْمُنْصَدِّقِينَ وَالْمُنْصَدِّقَاتِ - الْمُنْصَدِّقِينَ وَالْمُنْصَدِّقَاتِ.
 22: فِي الْأَرْضِ وَلَا فِي السَّمَاءِ - فِي الْأَرْضِ.
 23: أَتَاكُمْ - أَتَاكُمْ, supporting the Baṣran reading.
 29: لَيْكِي - لَيْكِي. So read also by Ibn Mas'ūd.
 إِيَّاهُمْ لَا - إِيَّاهُمْ لَا.

SŪRA LVIII

- يَنْظُرُونَ - يَنْظُرُونَ, though some said he read يَنْظُرُونَ - 2:
 4/5: لِيَعْلَمُوا أَنَّ اللَّهَ قَرِيبٌ إِذَا دَعَوْهُمْ - لِيَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ as Ibn Mas'ūd, and then added to it - مُجِيبٌ إِذَا سَأَلْتَهُمْ -
 7/8: خَمْسَةً and ثَلَاثَةً - خَمْسَةً and ثَلَاثَةً. So Ibn Abī 'Abla.
 وَلَا أَقْلَ - وَلَا أَقْلَ. See Ibn Mas'ūd and Zaid b. 'Alī.
 8/9: فَيَنْتَجُونَ - فَيَنْتَجُونَ. See Ibn Mas'ūd's reading.
 11/12: تَفَاحُوا - تَفَاحُوا. So also al-Ḥasa and Ibn Qais.

SŪRA LIX

- 3: الْحَجَلَاءُ - الْحَجَلَاءُ. So read by al-Ḥasan.
 10: غَمْرًا - غَمْرًا. See also Ibn Mas'ūd's reading.
 23: الْمُؤْمِنُونَ - الْمُؤْمِنُونَ. So 'Isā ath-Thaqafī.

SŪRA LX

- 3: يَفْضَلُ - يَفْضَلُ. So read by Ṭalḥa b. Muṣarrif and others.
 11: فَعَاقَبْتُمْ - فَعَاقَبْتُمْ. See also Ibn Mas'ūd's reading.

SŪRA LXI

- 6: رَسُولُ اللَّهِ إِلَيْكُمْ وَأَبَشِّرْكُمْ بِبَيِّ - رَسُولُ اللَّهِ إِلَيْكُمْ..... سَخَّرَ مِيقِينَ
 أَمَّتُهُ آخِرَ الْأُمَمِ يَخْتَمُ اللَّهُ بِهِ الْأَنْبِيَاءَ وَالرُّسُلَ قَالُوا هَذَا سَخَّرَ مِيقِينَ
 11: تَجَاهِدُوا and تَوَمَّنُوا - تَجَاهِدُونَ and تَوَمَّنُونَ. So Zaid b. 'Alī.
 13: نَصْرًا مِنَ اللَّهِ وَفَتْحًا قَرِيبًا - نَصْرًا مِنَ اللَّهِ وَفَتْحًا قَرِيبًا. So read by
 Ibn Abī 'Abla.
 14: فَتَنَّا الَّذِينَ آمَنُوا ثُمَّ نَصَرْنَاهُمْ عَلَى - فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ
 فَتَنَّا الَّذِينَ آمَنُوا ثُمَّ نَصَرْنَاهُمْ عَلَى عَدُوِّهِمْ. See Ibn Mas'ūd.

SŪRA LXII

- 9: فَاسْعَوْا - فَاسْعَوْا. So read by Ibn Mas'ūd.
 يَوْمَ الْعُرْوَةِ الْكُبْرَى - يَوْمَ الْجُمُعَةِ
 11: أَنْصَرَفُوا - أَنْصَرَفُوا. So Zaid b. 'Alī and Ibn Qais.
 مِنَ النَّجَارَةِ لِلَّذِينَ اتَّقَوْا - مِنَ النَّجَارَةِ. So Ṭalḥa.

SŪRA LXIII

- 6: اسْتَغْفَرْتَ - اسْتَغْفَرْتَ as Abū Ja'far. See Ibn Mas'ūd's reading.
 8: لِيُخْرِجَنَّ - لِيُخْرِجَنَّ. So read by Ibn Ya'mar and others.

- 10: فَأَتَّصَقَ - فَأَتَّصَقَ. So read likewise by Ibn Mas'ūd. So for
 وَأَكُونُ he read وَأَكُونُ.
 مِنَ الْمُصْلِحِينَ - مِنَ الْمُصْلِحِينَ.

SŪRA LXIV

- 11: يَهْدَى قَلْبُهُ - يَهْدَى قَلْبُهُ.
 14: مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ - مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ without مِنْ and with
 a following عَدُوِّكُمْ.

SŪRA LXV

- 1: لِعِدَّتِهِنَّ - لِعِدَّتِهِنَّ. So read by Ibn 'Abbās and others.
 Others said لِقَبْلِ عِدَّتِهِنَّ. So Ibn Khuthaim. See also Ibn
 Mas'ūd.
 إِلَّا أَنْ يَفْحُشْنَ - إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُبِينَةٍ. But some said يَفْحُشْنَ
 عَلَيْهِمْ. See also Ibn Mas'ūd's reading.
 7: قَدَّرَ عَلَيْهِ رِزْقَهُ. Though some said he read قَدَّرَ - قَدَّرَ. as Ibn
 Khuthaim, and Ibn Mas'ūd.
 11: رَسُولًا - رَسُولًا. So read by Ibn Abī 'Abla and others.

SŪRA LXVI

- 3: عَرَفَ بَعْضَهُ - عَرَفَ بَعْضَهُ. So read by Ibn Mas'ūd.
 4: تَظَاهَرَا - تَظَاهَرَا. So read by Ibn Ya'mar and others.
 الْمُؤْمِنِينَ أَبُو بَكْرٍ وَعُمَرُ - الْمُؤْمِنِينَ
 5: سَبَّحَاتٍ - سَبَّحَاتٍ. So Ibn Qais and others.
 12: وَصَدَقْتُ بِكَلِمَةٍ رَبِّهَا - وَصَدَقْتُ بِكَلِمَةٍ رَبِّهَا.

SŪRA LXVII

- 3: تَفَاوَتْ - تَفَاوَتْ as read by Zaid b. 'Alī. See also Ibn Mas'ūd.

8: تَمِيزٌ - تَمِيزٌ. So Ṭalḥa and Abū Ḥaṣīn.

9: جَاءَكُمْ رَسُولٌ مِنْكُمْ - جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ. So read also by Ibn Mas'ūd.

22: أَمِنْ - أَمِنْ. So read by Ṭalḥa and Ibn Qais.

27: كُنْتُمْ تَدْعُونَ - كُنْتُمْ تَدْعُونَ without the ياء. See also Ibn Mas'ūd.

SŪRA LXVIII

6: فِي آيَاتِكُمْ يُفْتَنُونَ - بِآيَاتِكُمْ أَلْفُتُونُ.

13: عَتَلٌ - عَتَلٌ. So read by al-Ḥasan and others.

38: إِنْ - إِنْ. So read by al-Ḥasan and others.

39: إِنْ لَكُمْ - إِنْ لَكُمْ. So Ibn Qais and Abū 'Imrān al-Jawnī.

41: بَشْرِكُمْ and شِرْكٌ - بَشْرِكَايُمْ and شُرَكَاءُ. So read by Ibn Abī 'Abla.

42: تَكْشِفُ - يُكْشِفُ. So read by Ibn Mas'ūd.

49: تَدَارَكْتُهُ - تَدَارَكُهُ, as Ibn Mas'ūd, but some said he read تَدَارَكُهُ.

51: لَيَزْلُقُنَّكَ - لَيَزْلُقُنَّكَ. See Ibn 'Abbās and Ibn Mas'ūd.

SŪRA LXIX

5 and 6: فَاهْلِكُوا - فَاهْلِكُوا. So Zaid b. 'Alī.

9: مَنْ تَلْقَاهُ مِنْ مَعَهُ - مَنْ قَبْلَهُ, though some said مَنْ تَلْقَاهُ, both of which forms were also given from Ibn Mas'ūd.

12: نَعِيمًا - نَعِيمًا. So read by Abū's-Sawwār and others.

14: فَذَكَّنَا - فَذَكَّنَا. So read by Abū's-Sammāl and others.

19: كَتَابِي - كَتَابِي. Similarly the following words ending in ية.

41: يُؤْمِنُونَ - يُؤْمِنُونَ.

تَذَكَّرُونَ - تَذَكَّرُونَ.

44: تَقُولُ عَلَيْنَا - تَقُولُ عَلَيْنَا. See Ibn Khuthaim.

SŪRA LXX

1: سَأَلَ سَأَلَ - سَأَلَ سَأَلَ. So read by Ibn Mas'ūd also.

2: عَلَى الْكَافِرِينَ - لِلْكَافِرِينَ.

38: جَنَّةٍ نَعِيمًا - جَنَّةٍ نَعِيمًا. So read by 'Isā ath-Thaqafī and others.

40: الْمَشْرِقِ وَالْمَغْرِبِ - الْمَشْرِقِ وَالْمَغْرِبِ. So Ibn Khuthaim.

SŪRA LXXI

15/14: طَرَاتِقَ - طَرَاتِقَ as Mu'adh and Ibn Qais. See also Ibn Mas'ūd.

28/29: وَلَوْلَدِ آتَمَ وَهَوَاءَ - وَلَوْلَدِ آتَمَ. See also Ibn Mas'ūd.

SŪRA LXXII

1: أُحْجَى - أُحْجَى. So read by Ibn Qais and al-Jahḍarī.

3: وَأَنَّهُ - وَأَنَّهُ, as the Meccan, Madinan and Baṣran reading.

5: تَقُولَ - تَقُولَ. So Ya'qūb, al-Jahḍarī and Ibn Miqsam.

17: يُسَلِّكُهُ - يُسَلِّكُهُ. So read by 'Isā ath-Thaqafī and al-Jahḍarī.

21: غَيًّا - ضَرًّا.

28: أَحَاطَ - أَحَاطَ. So Ibn Abī 'Abla. See also Ibn Mas'ūd's reading.

أُحْصِيَ كُلُّ - أُحْصِيَ كُلُّ. So Ibn Abī 'Abla.

لِيَعْلَمَ - لِيَعْلَمَ. So read by many of the Baṣrans.

SŪRA LXXIII

1: الْمَرْمِلَ - الْمَرْمِلَ.

9: رَبِّ - رَبِّ. So read by Zaid b. 'Alī.

الْمَشَارِقِ وَالْمَغَارِبِ - الْمَشْرِقِ وَالْمَغْرِبِ. So Ibn Khuthaim and Ibn Mas'ūd.

20: نَصْفُهُ وَثَلَاثُهُ. — He supported TR against the *jarr* reading.

SŪRA LXXIV

1: الْمَدْرُورُ - الْمَدْرُورُ. So read by al-A'mash.

6: تَمْنُنُ - تَمْنُنُ. So read by Abū's-Sammāl and others.

أَنْ تَسْتَكْبِرُ - تَسْتَكْبِرُ. As Ibn Mas'ūd.

29: لَوَاحَةٌ - لَوَاحَةٌ. So Zaid b. 'Alī and Ibn as-Samaifa'.

33/36: إِذَا أَدْبَرَ - إِذَا أَدْبَرَ. So read by Ibn Mas'ūd and many others.

36/39: نَذِيرٌ - نَذِيرٌ. Thus read by Ibn Abī 'Abla.

50/51: مُسْتَنْفَرَةٌ - مُسْتَنْفَرَةٌ. The reading of Nāfi' and Ibn 'Āmir.

SŪRA LXXV

4: قَادِرُونَ - قَادِرِينَ. So Ibn Abī 'Abla.

7: بَلَقَ - بَلَقَ. So Ibn Qais and Abū's-Sammāl.

17, 18, 19: He read as Ibn Mas'ūd - فَأَذَا. *إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَأَذَا*. A Shī'a reading.

22: نَاصِرَةٌ - نَاصِرَةٌ, as Ibn 'Abbās and Zaid b. 'Alī.

SŪRA LXXVI

14: دَانِيَةٌ - دَانِيَةٌ. See also Ibn Mas'ūd's reading.

21: أَسَاوِرَ - أَسَاوِرَ. So read by Ibn Qais. See also Ibn Mas'ūd.

خُضْرٍ - خُضْرٍ. He supported TR against the Kūfan and Meccān *خُضْرٍ*.

24: مِنْهُمْ - مِنْهُمْ. So Zaid b. 'Alī and Abū 'l-Mutawakkil.

30: تَشَاهُونَ - تَشَاهُونَ as the non-Kūfans.

31: وَالظَّالِمِينَ - وَالظَّالِمِينَ. See Ibn Mas'ūd.

SŪRA LXXVII

: نَفْسُ: فَرَجْتُ: طَهَسْتُ - أَجَلْتُ: 12: نُسِنْتُ: 10: فُرِجْتُ: 9: طَهَسْتُ: 8: أَجَلْتُ. So read by Ibn Mas'ūd and Ibn Qais.

11: أَرْقُفْتُ - أَرْقُفْتُ. So read by Abū Ja'far. See Ibn Mas'ūd's reading.

33: جَمَلَةٌ - جَمَلَةٌ.

SŪRA LXXVIII

1: عَمَّا - عَمَّا. So read by Ibn Mas'ūd, 'Ikrima and 'Isā ath-Thaqafī.

6: مَهْدًا - مَهْدًا. So Mujāhid and Ibn Khuthaim.

14: مِنَ الْمَعْصِرَاتِ - مِنَ الْمَعْصِرَاتِ. So read by Ibn Mas'ūd, but some said he read *مِنْ الْمَعْصِرَاتِ*.

35: يَسْتَمِعُونَ - يَسْمَعُونَ. See also Ibn Mas'ūd.

37: رَبِّ - رَبِّ. He supported TR against the alternative *رَبِّ*.

SŪRA LXXIX

10: الْحَاظِرَةَ - الْحَاظِرَةَ. So Abū Haiwa, Ibn Qais and others.

11: نَاخِرَةٌ - نَاخِرَةٌ. So read by Ibn Mas'ūd.

13: رَقِيَّةٌ - رَقِيَّةٌ. See also Ibn Mas'ūd.

18: تَزَكَّى - تَزَكَّى supporting the Hījāzī reading.

32: وَالْجِبَالُ - وَالْجِبَالُ. So read by al-Ḥasan and others.

33: مَتَاعًا - مَتَاعًا. So Ibn Abī 'Abla.

35: يَتَذَكَّرُ - يَتَذَكَّرُ. See also Ibn Mas'ūd's reading here.

SŪRA LXXX

2: أَنْ - أَنْ with *talyin*. See also Ibn Mas'ūd. So read by al-Ḥasan.

- 6: تَصَدَّى - تَصَدَّى. So read by Ibn Qais and others.
 10: تَلَهَّى - تَلَهَّى. So read also by Ibn as-Samaifa.
 41: فَتَرَّة - فَتَرَّة. So Abū's-Sammāl and Ibn Abī 'Abla.

SŪRA LXXXI

- 9: قُتِلْتَنِي - قُتِلْتَنِي. Note also Ibn Mas'ūd's reading.
 21: ثَمَّ - ثَمَّ. So read by Mu'adh and Abū Ḥaiwa.
 24: بِضَينٍ - He supported TR against the alternative بظنين.

SŪRA LXXXIII

- 6: يَوْمَ - يَوْمَ. So Zaid b. 'Alī. See also Ibn Mas'ūd.
 14: كَلَّا - كَلَّا. So read by Ibn Abī 'Abla.
 24: تُعْرِفُ - تُعْرِفُ. Read thus by Ya'qūb and Abū Ja'far.
 26: خَتَمَهُ - خَتَمَهُ, as read by 'Urwa b. az-Zubair.

SŪRA LXXXIV

- 19: لَتَرْكَبُنَّ - لَتَرْكَبُنَّ. So Mu'adh and Abū Ḥaṣīn. See Ibn Mas'ūd.

SŪRA LXXXV

- 8: إِلَّا أَنْ آمَنُوا - إِلَّا أَنْ يُؤْمِنُوا. So read by Ibn Qais.

SŪRA LXXXVI

- 4: إِنَّ كُلَّ - إِنَّ كُلَّ. As Abū 'l-Mutawakkil and Ibn Qais.
 1: إِلَّا - لَمَّا. So read by Ibn Qais and Abū Ḥaṣīn.
 6: مَدْفُوقٍ - دَارْفُوقٍ. So Ibn Qais and Ibn Khuthaim.

SŪRA LXXXVII

- 1: سُبْحَانَ رَبِّيَ - سُبْحَانَ رَبِّيَ. So read by 'Alī.
 6: فَلَا - فَلَا. So Ibn Qais.
 16: بَلْ أَنْتُمْ - بَلْ. So also Ibn Mas'ūd.

SŪRA LXXXVIII

- 4: تُصَلَّى - تُصَلَّى, supporting the reading of the Baṣrans.
 11: لَا يُسْمِعُ - لَا يُسْمِعُ. So read by Ibn Kathīr, Abū 'Amr and others.
 17: الْإِلِيلِ - الْإِلِيلِ. Said to have been read thus by 'Ā'isha and Ibn Mas'ūd.
 20: سَطَحَتْ - سَطَحَتْ. So Ibn as-Samaifa and Abū 'l-Mutawakkil.
 25: إِيَابَهُمْ - إِيَابَهُمْ, which was the reading of Abū Ja'far.

SŪRA LXXXIX

- 3/2: وَشَفَعِ وَوَتَرٍ - وَشَفَعِ وَوَتَرٍ. See also Ibn Mas'ūd's reading.
 6/5: بَعَادٍ - بَعَادٍ. So Ibn az-Zubair and al-Ḥasan.
 8/7: مِثْلَهُمْ - مِثْلَهُمْ.
 17/18: يُكْرِمُونَ - تُكْرِمُونَ, supporting the reading of the Baṣrans.
 27: يَا أَيُّهَا - يَا أَيُّهَا. So Zaid b. 'Alī. Some, however, said he read these verses - راضية اي ربك راضية - مرضية فادخل في عبيدي.
 29: فَادْخُلِي - فَادْخُلِي. So Ibn Qais and Abū 'Imrān, though some said اُدْخُلِي.
 30: اِدْخُلِي - اِدْخُلِي. So read by Ibn Qais.

SŪRA XC

7: يَرَهُ - يَرَهُ. So Ibn Qais and Abū 'Imrān.

14: ذِي - ذَا as al-Ḥasan and Ibn Abī 'Abla.

SŪRA XCI

15: وَلَا يَخَافُ - فَلَا يَخَافُ, as was read by Nāfi'.

SŪRA XCIII

8: عَائِلًا - عَائِلًا as Ibn as-Samaifa'. See also Ibn Mas'ūd.

SŪRA XCIV

2: وَوَضَعْنَا - وَحَطَطْنَا. So Ibn Khuthaim. See Ibn Mas'ūd's reading.

7, 8: He read فَأَذَا فَرَعْتَ فَرَعْتُ وَإِلَى رَبِّكَ فَأَنْصَبْ as Abū Mijlaz.

SŪRA XCV

5: سَفَلِينَ - السَّافِلِينَ, as Ibn Mas'ūd.

SŪRA XCVI

16: He read النَّاصِيَةِ الْكَاذِبَةِ الْمُحَاطَّةِ. So Abū Ḥaṣīn.

18: سِدْعَى الزَّبَانِيَةِ - سَدْعُ الزَّبَانِيَةِ.

SŪRA XCVIII

1: مَا كَانَ الَّذِينَ - لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ. But others gave him as reading مَا كَانَ الْمُشْرِكُونَ وَأَهْلُ الْكِتَابِ مُشْرِكِينَ, which was also read by Ibn Khuthaim. See Ibn Mas'ūd.

2: He read رَسُولَ اللَّهِ إِلَهُهُمْ يَتْلُوا صَحْفًا مُطَهَّرَةً وَفِيهَا كُتِبَ قِيمَةٌ وَرَأَيْتُ الْيَهُودِيَّةَ وَالنَّصْرَانِيَّةَ إِنَّ أَقْوَمَ الدِّينِ الْخَنِيفَةُ مُسْلِمَةٌ غَيْرَ مُشْرِكَةٍ وَمَنْ يَعْمَلْ صَالِحًا فَلَنْ يُكْفَرَهُ. كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ. Others say he read إِنَّ الدِّينَ عِنْدَ اللَّهِ الْخَنِيفَةُ غَيْرَ الْيَهُودِيَّةِ وَلَا النَّصْرَانِيَّةِ وَمَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ.

SŪRA C

5: فَوْسَطُنَ - فَوْسَطُنَ, as 'Alī, Zaid b. 'Alī and others.

9: إِذَا بُعِثَتِ الْقُبُورُ - إِذَا بُعِثَ مَا فِي الْقُبُورِ. See Ibn Khuthaim.

SŪRA CI

10/7: مَا هِيَ - مَا هِيَ. So read by Ya'qūb and Sallām.

SŪRA CIV

2: وَعَدَدَهُ - وَعَدَدَهُ, as al-Ḥasan and others.

4: لِيُنْذِرَهُ - لِيُنْذِرَهُ. So Abū 'l-Mutawakkil.

8: مُطَبَّنَةً - مُؤَصَّدَةً.

SŪRA CVI

In Ubai's Codex this formed part of Sūra CV.

1: لِإِلَافٍ - لِإِلَافٍ as read by Ibn 'Amir and others. See Ibn Mas'ūd.

2: إِلَهُهُمْ - إِلَهُهُمْ. See Ibn Khuthaim.

SŪRA CVII

1: أَرَأَيْتَ - أَرَأَيْتَكَ as Ibn Mas'ūd.

SŪRA CVIII

1: أَنْطَيْنَاكَ - أَعْطَيْنَاكَ: So al-Hasan and Ibn as-Samaifa.

SŪRA CIX

1: قُلْ لِلْكَافِرِينَ - قُلْ يَا أَيُّهَا الْكَافِرُونَ: So Ibn Khuthaim. See Ibn Mas'ūd.

SŪRA CX

1: إِذَا جَاءَكَ مِنَ اللَّهِ النَّصْرُ - إِذَا جَاءَ نَصْرُ اللَّهِ:

SŪRA CXI

1: وَقَدْ تَبَّ - وَتَبَّ: as Ibn Mas'ūd.

Between 1 and 2 he added a verse
حَالَفَ الْيَمِينَ الْوَضِيعَ عَلَى

الْيَمِينِ الرَّفِيعِ فَشَغِلَ بِنَفْسِهِ ثُمَّ شَغِلَ

4: حِمَالَةَ الْحَطَبِ - حِمَالَةَ الْحَطَبِ: as Ibn Mas'ūd and others.

SŪRA CXII

1: قُلْ: - He omitted the word, as did Ibn Mas'ūd.

Ubai's Codex was known to contain two Siras not found in our 'Uthmānic text, though [there is some dispute as to their position in] his Codex. In view of the doubts as to the accuracy of any of the information that has come down to us as to the Sūra order in his Codex this is not of importance.

SŪRAT AL-KHILAF

أَلْهَمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُثْنِي عَلَيْكَ وَلَا نَكْفُرُكَ * نَخْلَعُ وَنَتْرُكُ مَنْ يَنْجُرُكَ.

SŪRAT AL-ḤAFD

أَلْهَمَّ إِلَاكَ نَعْبُدُ * وَلَكَ نُصَلِّي وَنَسْجُدُ * وَإِلَيْكَ نَسْعَى وَنَعْتَدُ * نَرْجُو رَحْمَتَكَ * وَنَخْشَى عَذَابَكَ * إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحَقٌ.

We also find attributed to Ubai the verse on the insatiable greed of man, which the writers on Abrogation recognize is no longer included in the Qur'ān. (See Ibn al-Anbārī in *Durr*, I, 106).

ابن آدم لو اعطى واديا من مال لا يبغي ثانيا (لا لئتمس ثانيا) ولو اعطى واديين من مال لا لئتمس ثالثا ولا يملأ جوف ابن آدم إلا التراب ويتوب الله على من تاب. See under Sūra X verse 24/25.

CODEX OF 'ALĪ † 40

There is persistent tradition among the Shī'as that 'Alī b. Abī Ṭalīb was the first after the death of the Prophet to make a collection of the material of the Qur'ān, and even Sunni sources know that he prepared a Codex of his own. The most widely accepted form of the story is that after the Prophet's death, while the Companions were busy about electing a successor, 'Alī shut himself up in his house and made a vow that he would not put on his outdoor cloak until he had made an assemblage of the Qur'ānic material into a Codex. This caused some little comment as he did not come out to pay homage to Abū Bakr the newly elected Caliph, but 'Alī explained his oath, and when the work was finished he packed it up on the back of his camel and brought it to the Companions saying "here is the Qur'ān that I have assembled" ¹).

There are many variations of the story. Some said that it was only six months after the Prophet's death that 'Alī set about making a recension ²). Others say that he sat down and in three days wrote it all out from memory and arranged it in the order in which it was revealed ³). A more interesting embellishment is that when the Prophet was about to die he summoned 'Alī and told him where the material for the Qur'ān was hidden in a secret place behind his couch, and bade him take it from thence and edit it ⁴).

Although the common story is that 'Alī's Codex had the Sūras arranged in some sort of chronological order (*Itqān*, 145), quite a

different arrangement is given by al-Ya'qūbī (*Historiae* II, 152 ff.) according to whom 'Alī arranged the Sūras in seven groups ¹), each group beginning with one of the seven long Sūras and called by its name. The schema is:

- I. 2, 12, 29, 30, 31, 41, 51, 76, 32, 79, 81, 82, 84, 87, 98
al-Baqara. 886 verses, sixteen Sūras.
- II. 3, 11, 12, 15, 33, 44, 55, 69, 70, 80, 91, 97, 99, 104, 105, 106.
Āl-'Imrān. 886 verses, fifteen Sūras.
- III. 4, 16, 23, 36, 42, 56, 67, 74, 107, 111, 112, 103, 101,
85, 95, 27. An-Nisā'. 886 verses, seventeen Sūras.
- IV. 5, 10, 19, 26, 43, 49, 50, 54, 60, 86, 90, 94, 100, 108,
109. Al-Mā'ida 886 verses, fifteen Sūras.
- V. 6, 17, 21, 25, 28, 40, 58, 59, 62, 63, 68, 71, 72, 77, 93,
102. Al-An'ām. 886 verses, sixteen Sūras.
- VI. 7, 14, 18, 24, 38, 39, 45, 47, 57, 73, 75, 78, 88, 92, 110.
Al-A'rāf. 886 verses, sixteen Sūras.
- VII. 8, 9, 20, 35, 37, 46, 48, 52, 53, 61, 64, 65, 83, 113, 114.
Al-Anfāl. 886 verses, sixteen Sūras.

This makes only 109 Sūras actually recorded, those missing being 1, 13, 34, 66 and 96. Unfortunately no reliance can be placed on it for it is obviously dependent on the Sūra divisions of the 'Uthmānic text, which 'Alī's Codex was hardly likely to follow, and of course it contradicts the other tradition that he arranged the material chronologically. This tradition of chronological arrangement is incidentally supported by the fact that there lingered for long the knowledge that in 'Alī's Codex the first Sūras were 96, 74, 68, 73, 111, 81 (*Itqān*, 145). In any case the above list is not accurate, for division I which is said to contain 16 Sūras contains only 15, division II which is said to have 15 actually has 16, division III said to contain 17 has only 16, and division VII said to contain 16 has only 15.

When 'Uthmān made his official recension 'Alī seems to have warmly supported it, saying that had he been in 'Uthmān's position he would have done the same thing. It would appear that he gave up his own Codex in favour of the new edition and it was probably burned at that time. Had it survived it is quite certain that the

1) *Fihrist* p. 28; Ya'qūbī, *Historiae* II, 152; *Itqān*, 134 ff; Ibn Abī Dāwūd, p. 10. One finds the usual attempts to prove that 'Alī's assembling was only a memorizing, but on the face of it the story demands a written form.

2) A tradition from Ibn 'Abbās given in the *Manāqib* of Ibn Shahrashaub from ash-Shirāzī's *Nuzul al-Qur'ān*. Cf. al-'Āmilī I, 150.

3) Al-'Āmilī I, 148.

4) *As-Sūfi* pp. 9, 10.

1) Unfortunately the passage in the *Fihrist* which gave the Sūra order of 'Alī's Codex is missing from the MS from which Flügel's edition was made.

Shī'as would have adopted it as their standard Codex, whereas in Shī'a hands we find only copies of the 'Uthmānic text even when they are said to have been written by 'Alī or one of his sons¹⁾, and the one pre-'Uthmānic Codex whose readings seem to have been favoured by the Shī'as is that of Ibn Mas'ūd²⁾.

Even when in later literature we have references to the Codex of 'Alī, as when Ibn Sirīn († 110) is said to have written to Madīna for some information regarding it, or when ath-Tha'labī in his *Tafsīr* (Sprenger, *Leben* III, xlv) notes that in 'Alī's Codex Sūra II had 286 verses, or when Ibn an-Nadīm, *Firhist* 28 tells us that a copy lacking a few leaves was preserved in the 'Alid family for generations, the probability is that the reference is to a copy of the 'Uthmānic text made by or for 'Alī rather than to his own pre-'Uthmānic text.

Consequently we have to bear in mind that all uncanonical variants quoted from 'Alī, while they may go back to variant readings that he remembered were in his own recension of the Qur'ān, may on the other hand be merely his interpretation of the 'Uthmānic text.

Ibn Abī Dāwūd lists 'Alī's Codex, apparently meaning his non-canonical Codex, but quotes only one reading from it.

1) There are numerous references to such Codices in Arabic literature, and there are still in Shī'a hands portions of such Codices said to have been written by members of Ahl al-Bait (see al-Āmilī *A'yān ash-Shī'a* I, 150 ff.) but in no case is the genuineness even arguable.

2) Goldziher, *Richtungen* 272.

SŪRA I

4/3: مَالِك — He supported TR against the other common reading مَلِك. Some, however, gave him as reading مَلِك and others مَلَك as a verb.

6/5: إِهْدِنَا — إِهْدِنَا نَبِيَّنَا, as Ubai. See also Ibn Mas'ūd's reading.

7: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَغَيْرِ — غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا, as 'Umar and Ibn az-Zubair. Some, however, said the reading was غَيْرِ.

SŪRA II

20/19: يَخْطِفُ — يَخْطِفُ, as Ibn Mas'ūd.

35/33: هَذِهِ الشَّجَرَةُ — هَذِهِ الشَّجَرَةُ.

55/52: الصَّعَقَةُ — الصَّاعِقَةُ as 'Umar.

58/55: هَذِهِ الْقَرْيَةُ — هَذِهِ الْقَرْيَةُ.

97/91: لَجَبْرَائِيلَ — لَجَبْرَائِيل sometimes written لَجَبْرَائِيل.

106/100: أَوْ نُنْسِهَا — he read وَ for أَوْ, as Ubai.

158/153: أَنْ لَا يَطَّوَّفَ — أَنْ يَطَّوَّفَ as Anas and Ibn 'Abbās. See also Ibn Mas'ūd.

166/161: تَبَرَّ — تَبَرَّ, as read by Zaid b. 'Alī and Shaiba.

182/178: حَيْفًا — حَيْفًا.

184/180: يُطَوِّفُونَهُ — يُطَوِّفُونَهُ, as Ibn 'Abbās.

196/192: وَأَقِيمُوا الصَّلَاةَ وَالْعُمْرَةَ لِلَّهِ — وَأَتُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ as Ibn Mas'ūd, but some said he read وَالْعُمْرَةَ, which was also attributed to Ibn Mas'ūd.

237/238: تَنَاسَوْا - تَنَاسَوْا as Abū Rajā, though some said he read تَنَاسَوْا.

285: وَأَمِنَ الْمُؤْمِنُونَ - وَالْمُؤْمِنُونَ as Ibn Mas'ūd.

SŪRA III

188/185: أُوتُوا - أُوتُوا. So read by Abū Nahik and others.

SŪRA IV

9/10: ضَعَفَاء - ضَعَفَاء as Ibn Mas'ūd.

33/37: مَوَالِي وَهُوَ الْعَصَبَةُ مِمَّا تَرَكَ - مَوَالِي.

172/170: عَمِيدًا - عَمِيدًا.

SŪRA V

107/106: الْأَوَّلِينَ - He agreed with TR against the alternative الْأَوَّلِينَ which was read by Ibn Mas'ūd and Ibn 'Abbās.

SŪRA VI

57: يَقْضَى الْحَقُّ - يَقْضَى الْحَقُّ as Abū 'Amr, Ibn 'Āmir, Ḥamza and al-Kisā'i.

105: دَارَسَتْ - دَارَسَتْ as Ibn 'Abbās and 'Ikrima.

SŪRA VII

30/28: فَرِيقًا (first occurrence) - فَرِيقَيْنِ فَرِيقًا, as Ubai.

32/30: خَالِصَةً لَهُ - خَالِصَةً لَهُمْ, which is the more probable. Others, however, say that he read here أَخْرَجَ لِعِبَادِهِ مِنَ الْقَطَنِ وَالْكُتَّانِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ أَتَمَّالًا قُلْ هِيَ لِلَّذِينَ آمَنُوا بِشُرُكِهِمْ فِيهَا الْكَفَّارُ فِي الدُّنْيَا خَالِصَةً لَهُمْ يَوْمَ الْقِيَامَةِ.

127/124: إِلَهَيْكَ - إِلَهَيْكَ as Ibn Mas'ūd and others.

169/168: وَادَّارَسُوا - وَادَّارَسُوا. So read by as-Sulamī.

SŪRA VIII

25: لَتُصِيبَنَّ - لَا تُصِيبَنَّ, as Ibn Mas'ūd and others.

SŪRA IX

108/109: الْمُتَطَهِّرِينَ - الْمُتَطَهِّرِينَ.

118/119: الَّذِينَ خَلَفُوا - الَّذِينَ خَلَفُوا as al-A'mash, but some said he read الَّذِينَ خَلَفُوا as Ja'far as-Ṣādiq.

SŪRA X

89: دَعَوَاتُكُمْ - دَعَوَاتُكُمْ. So ad-Dahhāk and as-Sulamī.

SŪRA XI

28/30: فَعَمَّاهَا - فَعَمَّاهَا.

42/44: أَبْنَهُ - أَبْنَهُ. So 'Urwa, though some say they read أَبْنَهُ.

SŪRA XII

23: هَمَّتْ هَا أَنَا لَكَ - هَمَّتْ هَا أَنَا لَكَ as Ubai, though some say he read هَمَّتْ.

SŪRA XIII

11/12: بِأَمْرِ اللَّهِ - بِأَمْرِ اللَّهِ as Ibn 'Abbās and 'Ikrima.

31/30: يَتَّبِعِينَ - يَتَّبِعِينَ. So read by Ibn 'Abbās, 'Ikrima and al-Jahḍarī.

35: مَثَلُ - مَثَلُ, as Ibn Mas'ūd, though some said he read مَثَلُ.

SŪRA XIV

46/47: وَإِنْ كَادَ - وَإِنْ كَانَ, as Ibn Mas'ūd, 'Umar and Mujāhid.

50/51: قَطْرَانِ — قَطْرَانِ, as Ibn 'Abbās, Sa'īd b. Jubair and 'Umar.

52: بَلَغَ وَهْدَى — بَلَغَ لِلنَّاسِ.

SŪRA XVI

9: وَمِنْكُمْ — وَمِنْكُمْ, or some said he read وَمِنْهَا.

41/43: لَنُبَوِّئَنَّهُمْ إِبْرَءَةً حَسَنَةً — لَنُبَوِّئَنَّهُمْ, though others say he merely read here لَنُبَوِّئَنَّهُمْ or لَنُبَوِّئَنَّهُمْ as Ibn Mas'ūd.

SŪRA XVII

5: عِبَادًا — عِبَادًا, as al-Ḥasan and Zaid b. 'Alī.

7: لَنَسُوءًا — لَنَسُوءًا as Ubai; or لَنَسُوءًا, or some said لَنَسُوءًا as al-Kisā'i.

SŪRA XVIII

51/49: مَتَّخَذًا — مَتَّخَذًا. So 'Ikrima, Abū 'l-Jawzā' and Abū 'l-Mutawakkil.

58/57: مَوْلَاً — مَوْلَاً. So az-Zuhri, aḍ-Ḍaḥḥāk and others.

77/76: يَنْقُصُ — يَنْقُصُ. So 'Ikrima, Ibn Ya'mar and az-Zuhri.

96/95: سَوَى — سَوَى, as Ibn Mas'ūd and Ibn 'Abbās.

الْمُجَلِّينَ — الْمُجَلِّينَ, as Ibn Mas'ūd and Ibn 'Abbās.

عَلَيْهَا — عَلَيْهَا, as Ibn Mas'ūd and Ibn 'Abbās.

SŪRA XIX

6: وَارِثُ آلٍ — وَارِثُ آلٍ, so Ibn 'Abbās and al-Jaḥḍarī, though others say they read وَارِثُ آلٍ.

SŪRA XXI

98: حَطَبُ — حَطَبُ, given from 'Ā'isha and Ibn az-Zubair.

SŪRA XXIII

54/56: غَمَرَانِهِمْ — غَمَرَانِهِمْ. So Abū Ḥaiwa and as-Sulamī.

66/68: عَلَى أَذْبَارِكُمْ تَنْكُصُونَ — عَلَى أَغْفَاكُمْ تَنْكُصُونَ, as Ibn Mas'ūd.

SŪRA XXIV

35: تَوَّرَّ السَّمَوَاتِ وَالْأَرْضِ — نَوَّرَ السَّمَوَاتِ وَالْأَرْضِ. So Zaid b. 'Alī.

SŪRA XXV

36/38: فَدَمَّرْنَاهُمْ — فَدَمَّرْنَاهُمْ (imp.) as al-Ḥasan and Maslama b. Muḥāriḥ, but some said he read فَدَمَّرْنَاهُمْ or فَدَمَّرْنَاهُمْ or فَدَمَّرْنَاهُمْ.

SŪRA XXVI

215: He read with Ibn Mas'ūd here, according to some sources, the Shī'a reading وَهُمْ أَهْلُ بَيْتِكَ مِنَ الْمُؤْمِنِينَ فَإِنْ عَصَوْكَ وَرَمَطَكَ مِنْهُمْ الْمُخْلَصِينَ فَقُلْ.

SŪRA XXVII

39: وَإِنِّي — وَإِنِّي as Ubai and Ibn Khuthaim.

40: أَنَا أَنْظُرُ فِي كِتَابِ رَبِّي فَأَتِيكَ — أَنَا أَنْظُرُ فِي كِتَابِ رَبِّي فَأَتِيكَ. See Ibn Mas'ūd's reading.

SŪRA XXXIII

8: لَيْسَ — لَيْسَ, as Ja'far aṣ-Ṣādiq.

14: سَلُّوا — سَلُّوا, as al-A'mash and al-Jaḥḍarī.

37: زَوَّجْنَاهَا — زَوَّجْنَاهَا. So read by al-Ḥasan and Zaid b. 'Alī.

SŪRA XXXV

40/38: بَيْنَاتٍ — بَيْنَاتٍ, which was found also in some of the Codices of 'Irāq.

43/41: مَكْرًا لِلْسَيِّءِ — مَكْرًا لِلْسَيِّءِ.

SŪRA XXXVII

103: سَلَّمَ - أَسَلَّمَ as Ibn Mas'ūd and Ibn 'Abbās.

182: He added a verse - قد اذنتكم باذانة المرسلين لتستلن عن النبا العظيم.

SŪRA XLIII

77: يَا مَالِكُ - يَا مَالٍ as Ibn Mas'ūd and Ibn Ya'mar.

84: إِلَهَ (bis) - اللَّهُ, as Ibn Mas'ūd and Ibn as-Samaifa'.

SŪRA XLVI

4/3: أَثَرَفَ - أَثَرَفَ. So read by as-Sulamī and al-Ḥasan.

15/14: إِحْسَنًا - حَسَنًا. So as-Sulamī and 'Isā ath-Thaqafī.

SŪRA XLVII

15/16: مِثْلُ - أَمْثَالُ, as Ibn Mas'ūd, Ibn 'Abbās and as-Sulamī, though some said he read مِثَالُ.

SŪRA XLVIII

29: شَطْطُهُ - شَطْطُهُ, as al-Jahdarī and Ibn Abī Ishāq.

SŪRA XLIX

10: إِخْوَانِكُمْ - أَخْوَانِكُمْ, as Ibn Mas'ūd, Ibn Sirīn, al-Ḥasan and al-Jahdarī.

SŪRA L

19/18: أَلَمْ يَخْلُقْ بِالْمَوْتِ - أَلَمْ يَخْلُقْ بِالْمَوْتِ, as Talḥa.

SŪRA LIII

12: أَفْتَمَرُونَهُ - أَفْتَمَرُونَهُ, as Ibn Mas'ūd and Ibn 'Abbās.

50/51: عَادٍ - عَادًا.

SŪRA LIV

12: أَلْمَأُونِ - أَلْمَأُونِ or أَلْمَأُونِ. So read by al-Ḥasan.

SŪRA LVI

29/28: وَطَّلَعَ - وَطَّلَعَ, as Ibn Mas'ūd and Ibn 'Abbās.

82/81: رَزَقَكُمْ - شَكَرَكُمْ, as Ibn 'Abbās.

SŪRA LXII

9: فَامْضُوا - فَاسْعَوْا, as Ibn Mas'ūd, Ubai and Ibn 'Abbās.

SŪRA LXIV

11: يَهْدِي قَلْبَهُ - يَهْدِي قَلْبَهُ. See also Ibn Khuthaim.

SŪRA LXVI

4: رَاغَتْ - صَفَتْ, as Ibn Mas'ūd and al-A'mash.

SŪRA LXX

1: سَيَّلَ - سَائِلَ. So az-Zuhri, ad-Ḍaḥḥāk and others.

SŪRA LXXIV

35/38: لَا حُدَى - لَا حُدَى as az-Zuhri.

SŪRA LXXVI

12: وَجَزَّاهُمْ - وَجَزَّاهُمْ.

SŪRA LXXXIII

26: خَاتَمَهُ - خَاتَمَهُ, as al-Kisā'i, though some said he read خَاتَمَهُ.

SŪRA LXXXVII

1: سُبْحَانَ رَبِّيَ - سُبْحَانَ رَبِّيَ, as Ibn 'Umar and Ibn az-Zubair.

SŪRA XC

14: ذِي - ذَا as al-Ḥasan and Abū Rajā'.

SŪRA XCII

3: وَمَا خَلَقَ - وَ only, as Ibn Mas'ūd and Ibn 'Abbās.

SŪRA XCIII

11: فَخَبَّرَ - فَحَدَّثَ.

SŪRA XCVII

4: أَمْرِي - أَمْرٍ, as Ibn 'Abbās and 'Ikrima.

SŪRA CIII

وَالْعَصْرَ وَنَوَائِبَ الدَّهْرِ * انْ الْإِنْسَانَ لِرَبِّهِ خَسِرَ * - He read it -
وَأَنَّهُ فِيهِ إِلَى آخِرِ الدَّهْرِ.

SŪRA CVI

1: لَيْلَافٍ - لَيْلَافٍ, as aḍ-Ḍaḥḥāk and Abū Ja'far.

CODEX OF IBN 'ABBĀS † 68.

From the exalted position which Ibn 'Abbās holds in Muslim exegesis, where he figures as *tarjumān al-Qur'ān*, *al-baḥr*, and *ḥabr al-Umma*, one would have expected his Codex to be as famous in Qur'ānic literature as that of Ibn Mas'ūd. The rarity of its mention in his case serves as an argument for its genuineness, for had it been an invention we should have found it running as wildly through the Commentaries as his supposed School of exegesis. He was a cousin of the Prophet, whom legend makes out to have been an infant prodigy. His fame in exegesis, however, belongs to a later stage in his career when he was interested in utilizing Jewish and Christian material for the elucidation of the Qur'ān, but as his exegesis is obviously based on the text of the official 'Uthmānic edition; we must place his collection of the material for his Codex in the days of his youth.

His name occurs in the lists of those who collected the Qur'ān in the lifetime of the Prophet (*Nashr* I, 6), but he was probably too young at the time of the Prophet's death for this to be possible. It probably represents nothing more than that he was known to have been one of the early collectors. His Codex is mentioned by as-Suyūṭī (*Itqān*, 154) as including the two extra Sūras of Ubai's text, and it is listed in Ibn Abī Dāwūd who quotes variants from it.

The tradition that he was a pupil of 'Alī in Qur'ānic matters is hardly worthy of credence¹). The probability is that his text represented one form of the Madīnan tradition²). From his close

1) Az-Zandjānī, *Tārīkh al-Qur'ān* 54 quotes this from the *Sa'd as-Su'ūd* of Abū Tāwūs and the *Arba'in* of Ibn 'Umar ar-Rāzī.

2) Ibn al-Jazari, *Tabaqāt* I, 426 says that he collated his material with Ubai and with Zaid b. Thabit, and quotes another tradition from aḍ-Ḍaḥḥāk that he read according to the reading of Zaid save in 18 cases where he followed the reading of Ibn Mas'ūd. This latter tradition, however, is obviously invented to explain the fact that some of his readings agreed with those of the Codex of Ibn Mas'ūd. See also Ibn Abī Dāwūd p. 55.

official connection with 'Uthmān at the time of the preparation of the standard text we may be certain that his text was among those given over to be burned on that occasion, which is one reason why it does not play a bigger part in the early history of the text.

It was known that in his Codex the material was arranged differently from the Sūra arrangement of the 'Uthmānic text, and az-Zandjānī, pp. 54, 55, quotes from the *Muqaddima* to the as yet unprinted *Tafsir* of ash-Shahraṣṭānī, which gives its Sūra order as:

96, 68, 93, 73, 74, 1, 111, 81, 87, 92, 89, 94, 55, 103, 108, 102, 107, 105, 109, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 13, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83, 2, 8, 3, 59, 33, 24, 60, 48, 4, 99, 22, 57, 47, 76, 65, 98, 62, 32, 63, 58, 49, 66, 64, 61, 5, 9, 110, 56, 100, 113, 114.

This however, is merely an attempt to arrange in some sort of chronological order the Sūras of the 'Uthmānic text, and if it has any value at all would at most represent the arrangement of a Codex of Ibn 'Abbās made after the acceptance of the standard text. It is not in the least degree likely that his collection of material for a Codex before the official edition would have been arranged in the same Sūra grouping as that of the 'Uthmānic text. The probabilities are that this list is merely an invention of some person who knew that Ibn 'Abbās had a Codex of different Sūra arrangement and provided a suggestion as to what that arrangement was.

As 'Ikrima, 'Aṭā' and Sa'īd b. Jubair are all said to have taken their Qur'ān readings from Ibn 'Abbās, theirs may in a certain sense be looked on as secondary Codices carrying on his text tradition, though in each case it is evident that their text has been mixed with material derived from other sources.

SŪRA I

4/3: مَلِكٌ — He supported TR against the other reading مَلِكٌ.

6/5: صِرَاطٌ — He read صِرَاطٌ all through the Qur'ān.

SŪRA II

97/91: جِبْرَائِيلُ — جِبْرَائِيلُ, or some said he read جِبْرَائِيلُ.

106/100: نُنْسَاهَا — نُنْسَاهَا which was the reading of Abū 'Amr and Ubai.

124/118: الظَّالِمِينَ — الظَّالِمِينَ as Ibn Mas'ūd.

133/127: آيِكَ — آيِكَ. So read by al-Ḥasan and Yaḥyā b. Ya'mar.

137/131: بِئْسَ مَا — بِئْسَ مَا as Ibn Mas'ūd, though some said he read بِئْسَ مَا as Ubai.

158/153: أَنْ لَا يَطُوفَ — أَنْ لَا يَطُوفَ as 'Alī and Anas, but some said يَطُوفَ as Ubai and some said he read فِيهَا instead of فِيهَا; but others say he read يَطُوفَ إِلَّا أَنْ يَطُوفَ.

184/180: يُطِيقُونَهُ — يُطِيقُونَهُ as 'Ā'isha, but others said يُطِيقُونَهُ or يُطِيقُونَهُ or يُطِيقُونَهُ or يُطِيقُونَهُ.

196/192: وَأَقْبِسُوا الْحَجَّ وَالْعُمْرَةَ لِلنَّيْتِ — وَأَقْبِسُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ as Ibn Mas'ūd and 'Alī, but some said وَالْعُمْرَةُ which is also given from Ibn Mas'ūd and 'Alī.

198/194: لَيْسَ جَنَاحٌ عَلَيْكُمْ — لَيْسَ جَنَاحٌ عَلَيْكُمْ, as read by Ibn az-Zubair, though some said they read لَا جَنَاحَ عَلَيْكُمْ.

So Ibn Mas'ūd and Ibn az-Zubair. مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ — مِنْ رَبِّكُمْ.

199/195: النَّاسِ — النَّاسِ. So Sa'īd b. Jubair.

- 202/198: **اَكْتَسَبُوا - كَسَبُوا**. So read by al-A'mash and friends of Ibn Mas'ud.
- 204/200: **وَاللّٰهُ يَشْهَدُ - يَشْهَدُ اللّٰهُ**.
- 217/214: **عَنْ قِتَالٍ - قِتَالٍ**. So Ibn Mas'ud, ar-Rabī' and al-A'mash.
- 226: **اَلُوْا يَقْسُوْنَ - يُولُوْنَ**, as Ubai, though some said he read **اَلُوْا** as Ibn Mas'ud.
- 227: **السَّرَاحُ - اَطْلَقَ**.
- 233: **يُكْمِلُ الرِّضَاعَةَ - يَتِمُّ الرِّضَاعَةَ**, a reading also given from Ibn Mas'ud.
- تُضَارُّ - تُضَارُّ**, as Ubai, Ikrima and ad-Ḍaḥḥāk, but some said **تُضَارُّ**.
- 238/239: **اَلصَّلٰوةُ اَلْوُسْطٰى وَصَلٰوةُ اَلْعَصْرِ - وَاَلصَّلٰوةُ اَلْوُسْطٰى** as Ubai and Ḥafṣa.
- 279: **فَاذْنُوْا - فَاذْنُوْا**, so al-Ḥasan and Ibn Mas'ud.
- 280: **ذَا - ذُو**, as Ubai and Ibn Mas'ud.
- 282: **يُضَارُّ - يَضَارُّ** as Ibn Abī Ishāq, but others said **يُضَارُّ** as Umar, or **يُضَارُّ** as Ibn Mas'ud.
- 283: **فَاِنْ لَمْ تَجِدُوْا كِتٰبًا - وَلَمْ تَجِدُوْا كِتٰبًا**, as ad-Ḍaḥḥāk, Mujāhid and Ikrima, but some said he merely read **كُتِبَ** or **كُتِبَ** for **كَاتِبًا**.

SŪRA III

- 7/5: **وَمَا يُعَلِّمُ - وَمَا يَعْلَمُ تَأْوِيلَهُ اِلَّا اللّٰهُ وَالرَّاسِخُوْنَ فِي الْعِلْمِ يَقُولُوْنَ** 7/5: **تَأْوِيلَهُ وَيَقُولُ الرَّاسِخُوْنَ**. See also Ubai and Ibn Mas'ud.
- 39/33: **فَنَادَاهُ - فَنَادَتْهُ** as Ibn Mas'ud. It was the reading of Ḥanẓa, al-Kisā'i and al-A'mash.
- 97/91: **اَيَّةٌ بَيِّنَةٌ - اَيَّتُ بَيِّنَتٌ**. As Ubai and Mujāhid.

- 144/138: **رُسُلٌ - الرُّسُلُ**. As in the Codices of Ibn Mas'ud and Ḥittān.
- 146/140: **قُتِلَ - قَتَلَ**, the reading of Ibn Kathīr, Nāfi, Abū 'Amr.
- 159/153: **فِي بَعْضِ الْأَمْرِ - فِي الْأَمْرِ**.
- 172/166: **وَالَّذِينَ - الَّذِينَ**.
- 175/169: **يُخَوِّفُكُمْ أَوْلِيَاءَهُ - يُخَوِّفُ أَوْلِيَاءَهُ**. So Ibn Mas'ud, Ikrima and 'Aṭā'.
- 184/181: **وَبِالزُّبُرِ - وَالزُّبُرِ**, the reading of the Damascus Codex.
- 187/184: **الَّذِينَ أُوتُوا الْكِتَابَ - الَّذِينَ**, which was given also from Ibn Mas'ud.

SŪRA IV

- 1: **تَسْلُوْنَ - تَسَاءَلُوْنَ**. So Ibn as-Samaifa'.
- 24/28: **مِنْهُمْ إِلَى أَجَلٍ مُّسَمًّى - مِنْهُمْ** as Ubai and Ibn Mas'ud, but others said that he read **مِنْهُمْ إِلَى أَجَلٍ مُّسَمًّى** instead of **فِيهَا اسْتَمْتَعْتُمْ بِهِ إِلَى أَجَلٍ مُّسَمًّى**.
- 31/35: **كَبِيرٌ - كَبِيرٌ**, as Mujāhid, Sa'īd b. Jubair and others.
- مِنْ سَيِّئَاتِكُمْ - سَيِّئَاتِكُمْ**.
- 53/56: **لَا يُوْثِقُونَ - لَا يُوْثِقُونَ** as Ibn Mas'ud.
- 79/81: **وَأَنَّا كَتَبْنَاهَا عَلَيْكَ وَأَرْسَلْنَاكَ - وَأَرْسَلْنَاكَ**. See also Ubai and Ibn Mas'ud. Some said he read **فَضَيْتُهَا** as Ibn Mas'ud.
- 94/96: **الدُّنْيَا مُلْكُ الْغَنِيْمَةِ - الدُّنْيَا**.
- أُنْتَا or أُنْتَا or أُنْتَا or أُنْتَا** 117: **أُنْتَا or أُنْتَا or أُنْتَا or أُنْتَا**.
- 142/141: **يُرَاوُونَ - يُرَاوُونَ**.
- 160/158: **كَانَتْ أُحِلَّتْ - أُحِلَّتْ**.

SŪRA V

- 2: **أَيُّ الْيَتِيْمِ أَحْرَامٌ - أَيُّ الْيَتِيْمِ أَحْرَامٌ**, as Ibn Mas'ud and al-A'mash.

3/4: وَأَكْبَلَ السَّبْعَ - وَمَا أَكَلَ السَّبْعَ as Ubai and Ibn Mas'ūd, but some said السَّبْعَ.

51/56: أَرْبَابًا (first occurrence) - أَوْلِيَاءَ as Ubai.

60/65: وَعَبَدَ الطَّاغُوتَ or وَعَبَدَ الطَّاغُوتُ or وَعَبَدَ الطَّاغُوتِ - وَعَبَدَ الطَّاغُوتَ or وَعَبَدَ الطَّاغُوتِ or وَعَبَدَ الطَّاغُوتِ.

63/68: لَيْسَ - لَيْسَ without the ل.

89/91: أَيَّامٍ مُتَبَاعَاتٍ - أَيَّامٍ as Ibn Mas'ūd and Ubai.

96/97: طَعَامُهُ - طَعَامُهُ. So Sa'id b. Jubair.

110: فِيهَا فَتَكُونُ - فِيهَا فَتَكُونُ omitting the فِيهَا.

SŪRA VI

57: يَنْفِي بِأَلْحَقٍ - . Some gave him as reading يَنْفِي بِأَلْحَقٍ with Ibn Mas'ūd and Ubai.

68/67: يَنْسِيكَ - يَنْسِيكَ.

71/70: رَيْنًا - رَيْنًا as Ibn Mas'ūd.

74: أَرْزَرًا as Ubai and al-Ḥasan, but others said أَرْزَرًا or أَرْزَرًا which would be followed by تَنْخِذُ.

105: دَارَسَتْ - دَارَسَتْ as 'Alī and 'Ikrima, but others gave him as reading دُرِسَتْ or أَدَارَسَتْ or دَرَسَ.

138/139: حَرَجٌ - حَرَجٌ as Ubai, Ibn Mas'ūd and Ibn az-Zubair.

139/140: خَالِصٌ - خَالِصٌ as Ibn Mas'ūd and al-A'mash, though some said they read خَالِصُهُ.

SŪRA VII

26/25: وَرِيَاثًا - وَرِيَاثًا. So Zaid b. 'Alī, Mujāhid and others.

145/142: سَاوَرْنَكُمْ - سَاوَرْنَكُمْ. So Mu'adh and 'Ikrima.

187: عَنَّا - عَنَّا as Ibn Mas'ūd.

189: فَاسْتَهْرَتْ بِهِ - فَاسْتَهْرَتْ بِهِ as ad-Dahḥāk and Sa'id b. Abī Waqqāṣ.

201/200: طَائِفٌ - طَائِفٌ. So Sa'id b. Jubair.

SŪRA VIII

19: عَنْهُمْ فَتَنْهُمْ - عَنْكُمْ فَتَنْكُمْ.

30: لِيُقِيدُوكَ - لِيُقِيدُوكَ, but some say he read لِيُعِيدُوكَ as Qatāda.

60/62: تُخْرَجُونَ - تُخْرَجُونَ. So read by 'Ikrima and Mujāhid.

SŪRA IX

8: يُظَاهِرُوا - يُظَاهِرُوا. So read by Ibn Qais.

17: مَسْجِدَ - مَسْجِدَ, supporting the reading of Ibn Kathīr and Abū 'Amr.

73/74: وَغَلْظٌ - وَغَلْظٌ.

91/92: وَاللَّهُ لَأَهْلُ الْأَسَاةِ غَفُورٌ رَحِيمٌ - وَاللَّهُ غَفُورٌ رَحِيمٌ.

119/120: مَعَ - مَعَ. So Ibn Mas'ūd.

SŪRA X

2: عَجَبٌ - عَجَبٌ. As Ibn Mas'ūd.

16/17: وَلَا أَنْذَرْتُمْ or وَلَا أَنْذَرْتُمْ or وَلَا أَنْذَرْتُمْ or وَلَا أَنْذَرْتُمْ.

24/25: فَادِرُونَ عَلَيْهَا وَمَا كَانَ اللَّهُ لِيُهْلِكَهَا إِلَّا بِذُنُوبِ أَهْلِهَا - فَادِرُونَ عَلَيْهَا. As Ubai.

SŪRA XI

5: تَشْنَوْنِي or تَشْنَوْنِي or تَشْنَوْنِي or تَشْنَوْنِي.

or تَشْنَوْنِي or تَشْنَوْنِي or تَشْنَوْنِي or تَشْنَوْنِي.

or تَشْنَوْنِي or تَشْنَوْنِي or تَشْنَوْنِي or تَشْنَوْنِي.

28/30: أَنْزَلْنَاهَا مِنْ شَطْرِ أَنْفُسِنَا - أَنْزَلْنَاهَا as Ubai, or some said أَنْزَلْنَاهَا for أَنْزَلْنَاهَا.

32/34: جَدَلْنَا - جَدَلْنَا. So ad-Dahḥāk, 'Ikrima and others.

SŪRA XII

23: هَيْتَ or هَيْتَ or هَيْتَ or هَيْتَ - هَيْتَ.

94: فَصَلَتْ - فَصَلَتْ.

SŪRA XIII

11/12: وَرُقَبَاهُ مِنْ خَلْفِهِ مِنْ أَمْرِ اللَّهِ - وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ. See also though some said he read يَحْفَظُونَهُ.

Mujāhid.

31/30: يَأْتِيَنَّ - يَأْتِيَنَّ. So 'Alī, 'Ikrima and al-Jahḍarī.

SŪRA XIV

46/47: وَإِنْ كَادَ - وَإِنْ كَادَ. So Ibn Mas'ūd, Anas and 'Alī.

50/51: فَطَرَانِ - فَطَرَانِ, as Abū Huraira, and Sa'īd b. Jubair, but others said he read فَطَرَانِ.

SŪRA XVI

8: وَزَيْنَةَ without وَ. So Qatāda.

SŪRA XVII

13/14: يُخْرِجُ..... كِتَابًا - يُخْرِجُ..... كِتَابًا. as Mujāhid, but some said he read يُخْرِجُ.

23/24: وَقَصَى - وَقَصَى. So Ibn Mas'ūd, Ubai and aḍ-Ḍaḥḥāk.

101/103: فَسَأَلَ - فَسَأَلَ. So Abū Nāḥik read also.

102/104: عَلِمْتَ يَا فِرْعَوْنَ - عَلِمْتَ. So read by Sa'īd b. Jubair.

SŪRA XVIII

79/78: وَكَانَ أَمَامَهُمْ مَلِكٌ - وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا. يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا.

80/79: فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ - وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ. As Ubai.

96/95: سَاوَى - سَاوَى, as 'Alī and Ibn Mas'ūd.

الْمَجْلِينَ - الْمَجْلِينَ, as Ibn Mas'ūd and 'Alī.

عَلَيْهَا - عَلَيْهَا, as Ibn Mas'ūd and 'Alī.

109: مَدَدًا and مَدَدًا, as Ibn Mas'ūd and others.

SŪRA XIX

6: يَرِثُنِي وَارِثُ آلٍ - يَرِثُنِي وَارِثُ آلٍ, as al-Jahḍarī and 'Alī, though some say they read وَارِثُ آلٍ.

8/9: عُصِيًّا - عُصِيًّا, as Ubai and Mujāhid. See also Ibn Mas'ūd's reading.

24: فَتَادَاهَا مَلَكٌ مِنْ نَحْنِهَا - فَتَادَاهَا مَلَكٌ مِنْ نَحْنِهَا, though some say he merely read فَتَادَاهَا مَلَكٌ مِنْ نَحْنِهَا like Ibn Mas'ūd and 'Alqama.

26/27: صَوْمًا وَصَبْنَا - صَوْمًا وَصَبْنَا, as was given by some from Anas.

71/72: مِنْهُمْ - مِنْهُمْ. So read by 'Ikrima.

SŪRA XX

15: أُخْفِيهَا مِنْ نَفْسِي - أُخْفِيهَا, as Ubai and Qatāda.

135: أَلَسُوهُ - أَلَسُوهُ though some said he read أَلَسُوهُ and others أَلَسُوهُ.

SŪRA XXI

48/49: وَضِيَاءَ - وَضِيَاءَ without the وَ. So aḍ-Ḍaḥḥāk and 'Ikrima.

لِحُكْمِهِمَا - لِحُكْمِهِمَا.

96: حَذَّبَ - حَذَّبَ, as Ibn Mas'ūd, Mujāhid and al-Jahḍarī.

112: رَبِّي أَحْكَمُ - رَبِّي أَحْكَمُ though some said he read رَبِّي أَحْكَمُ others رَبِّي أَحْكَمُ.

SŪRA XXII

23: أَسْوَر - أَسَاوَر.

لِي لِي or some said لِي لِي.

27/28: رُجَالًا - رُجَالًا as 'Ikrima and Mujāhid, but some said

رُجَالِي or رُجَالِي.

36/37: صَوَافِن - صَوَافِن. So Ibn Mas'ūd, Qatāda and al-Ḥasan.

52/51: وَلَا نَبِيٍّ وَلَا مُحَدِّثٍ - وَلَا نَبِيٍّ وَلَا مُحَدِّثٍ.

SŪRA XXIII

60/62: يَأْتُونَ مَا آتَوْا - يُؤْتُونَ مَا آتَوْا, as given from 'Ā'isha,

Qatāda and al-A'mash.

67/69: سَمِيرًا - سَمِيرًا, as Ibn Mas'ūd, 'Ikrima and Abū Ḥaiwa,

but others said he read سَمِيرًا.

SŪRA XXIV

22: يَأْتَلِ - يَأْتَلِ, as Abū Ja'far and Zaid b. Aslam.

27: تَسْتَأْذِنُوا - تَسْتَأْذِنُوا, as Ubai, Ibn Mas'ūd and Sa'īd b. Jubair,

though some said he followed Ibn Mas'ūd in reading

تَسَلَّمُوا عَلَى أَهْلِهَا وَتَسْتَأْذِنُوا and others that he followed

Ubai in reading تَسَلَّمُوا وَتَسْتَأْذِنُوا.

33: لَهْنٌ غَفُورٌ - لَهْنٌ غَفُورٌ, as Ibn Mas'ūd and Sa'īd b. Jubair.

60/59: مِنْ شِيَابِهِنَّ - مِنْ شِيَابِهِنَّ, as Ubai, and Ibn Mas'ūd, though

some said they read جَلَابِيهِنَّ.

SŪRA XXV

77: كَذَّبَ الْكَافِرُونَ - كَذَّبَ الْكَافِرُونَ. So read by Ibn Mas'ūd and Ibn

az-Zubair.

SŪRA XXVI

20/19: أَتَجَاهِلِينَ - أَتَجَاهِلِينَ. So Ibn Mas'ūd and Ibn Dharr.

111: وَاتَّبَاعَكَ - وَاتَّبَاعَكَ. So Abū Ḥaiwa, aḍ-Ḍaḥḥāk and Ya'qūb.

SŪRA XXVII

8: بُورِكْتَ النَّارُ وَمِنْ حَوْلَهَا مِنَ الْمَلَائِكَةِ - بُورِكْتَ مَنْ فِي النَّارِ وَمِنْ حَوْلَهَا

as Ubai and Mujāhid.

37: أَرْجِعُوا - أَرْجِعُوا, as Ibn Mas'ūd.

66/68: بَلِ أَدْرَكَ - بَلِ أَدْرَكَ as Ibn Mas'ūd and Abū Ḥaiwa, but

others said بَلِ أَدْرَكَ as Qatāda, others بَلِ أَدْرَكَ as Abū Rajā',

or بَلِ أَدْرَكَ as Abū 'Amr and Ibn Kathīr, or بَلِ أَدْرَكَ or

بَلِ أَدْرَكَ with ذ.

72/74: رَذِفَ - رَذِفَ.

91/93: أَلَّتِي - أَلَّتِي, as Ibn Mas'ūd and Ibn Dharr.

SŪRA XXVIII

9/8: وَالْكَ لَا تَقْتُلُونَهُ - وَالْكَ لَا تَقْتُلُونَهُ. So as-Suddī.

10/9: فَرَعًا - فَرَعًا or فَرَعًا, though some gave him as reading فَرَعًا.

48: سَاحِرَانِ تَظَاهَرَا - سَاحِرَانِ تَظَاهَرَا. So Ibn az-Zubair, Abū

Ḥaiwa and Sa'īd b. Jubair.

SŪRA XXX

41/40: الْبُرُورِ وَالْبُحُورِ - الْبُرُورِ وَالْبُحُورِ as Ibn Mas'ūd.

SŪRA XXXI

20/19: وَأَصْبَحَ - وَأَصْبَحَ, said to be in the dialect of Kelb.

نَعْمَةً. Some said he read نَعْمَةً.

SŪRA XXXII

17: أَخْفَيْنَ - أَخْفَى. So Abū Rajā.

SŪRA XXXIII

6: أَنْفُسِهِمْ وَهُوَ أَبْلَهُمْ - أَنْفُسِهِمْ. See Ubai and Ibn Mas'ūd.

20: بَادُونَ - بَدَى. So Ṭalḥa and Ibn 'Amir.

23: وَآخَرُونَ مَا بَدَلُوا - وَمَا بَدَلُوا.

SŪRA XXXIV

14/13: تَبَيَّنَتِ الْآحِزُ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ - تَبَيَّنَتِ الْإِنْسُ أَنْ لَوْ كَانَ الْآحِزُ يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ - تَبَيَّنَتِ الْإِنْسُ أَنْ الْآحِزُ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا حَوْلًا فِي الْعَذَابِ الْمُهِينِ. but some said: الْغَيْبُ سَنَةٌ. See also the readings of Ibn Mas'ūd and Ubai.

19/18: رَبَّنَا بَعْدَ - رَبَّنَا بَعْدَ as Mujāhid.

SŪRA XXXVI

8/7: فِي أَيْدِيهِمْ - فِي أَيْمَانِهِمْ or some said فِي أَيْدِيهِمْ.

9/8: فِي - مِنْ بَيْنَ. See also the reading of Ibn Mas'ūd.

30/29: يَا حَسْرَةَ الْعِبَادِ - يَا حَسْرَةَ عَلَى الْعِبَادِ as Ubai, aḍ-Ḍaḥḥāk and Mujāhid.

38: لَا مُسْتَقَرَّ - لِمُسْتَقَرَّ as Ibn Mas'ūd and 'Ikrima.

SŪRA XXXVII

103: سَلَامًا - أَسَلَامًا as Ibn Mas'ūd and 'Alī, though some said he read اِسْتَسَلَّمَ and others اِسْتَسَلَّمَ.

SŪRA XXXIX

3/4: مَا نَعْبُدُهُمْ - مَا نَعْبُدُهُمْ as Ibn Mas'ūd and Mujāhid.

29/30: سَالِمًا - سَالِمًا, as Ibn Mas'ūd and Ibn 'Umar. It was the Meccan and Baṣran reading.

53/54: جَمِيعًا لِمَنْ يَشَاءُ - جَمِيعًا, as Ibn Mas'ūd.

SŪRA XL

15: رَافِعٌ - رَفِيعٌ, as Ibn Mas'ūd.

32/34: التَّنَادَى - التَّنَادَى, though some said التَّنَادَى as al-Ḥasan.

71/73: وَالسَّلَاسِلَ يَسْحَبُونَ - وَالسَّلَاسِلَ as Ibn Mas'ūd.

SŪRA XLI

17/16: نَهْوَدُ - نَهْوَدُ, as al-A'mash and Ibn Abī Ishāq.

44: عَمِي - عَمِي, as Ibn 'Umar and Ibn az-Zubair, though some said عَمِي or عَمِي.

SŪRA XLII

2/1: عَسَى - عَسَى, as Ibn Mas'ūd.

5/3: يَنْظُرُونَ - يَنْظُرُونَ, as Ibn Mas'ūd. It was the Baṣran reading.

SŪRA XLIII

19/18: عَبْدًا - عَبْدًا, or some said he supported TR against the common عَبْدًا.

32/31: مَعَالِيهِمْ - مَعَالِيهِمْ, as Ibn Mas'ūd, al-A'mash and Ibn Muḥaiṣin.

84: إِلَهُ (bis) - إِلَهُ, as Ibn Mas'ūd, 'Alī and 'Umar.

SŪRA XLVII

15/16: مَثَلٌ - أَمْثَالٌ, as Ibn Mas'ūd and 'Alī.

SŪRA LI

56: وَالْإِنْسَ مِنَ الْمُؤْمِنِينَ - وَالْإِنْسَ, as Ubai and Ibn Mas'ūd.

SŪRA LIII

12: أَفْتَمِرُونَهُ - أَفْتَمِرُونَهُ, like Ibn Mas'ūd, 'Alī, Ḥamza and al-Kisā'i.

SŪRA LIV

7: خُشِعَا - خُشِعَا, as Ḥamza and al-Kisā'i.

SŪRA LVI

29/28: طَلَحَ - طَلَحَ, as Ibn Mas'ūd and 'Alī.

65: فَظَلَّمْتُمْ - فَظَلَّمْتُمْ. So read by al-Jahḍarī.

82/81: رَزَقَكُمْ - شَكَرَكُمْ. So read by 'Alī.

SŪRA LVII

29: كَيْ يَعْلَمَ or لَيْعْلَمَ or لِكَيْلَا يَعْلَمَ or لِكَيْ يَعْلَمَ - إِثْلَا يَعْلَمَ.

SŪRA LX

11: أَفَعَقِبْتُمْ - أَفَعَقِبْتُمْ, as al-Ḥasan, al-A'raj and Zaid b. 'Alī.

SŪRA LXII

9: فَاسْعَوْا - فَامْضُوا, as Ibn Mas'ūd and 'Umar.

SŪRA LXIII

10: وَكُنْ - وَكُنْ, like Ibn Mas'ūd, supporting the Baṣran reading.

الصَّادِقِينَ - الصَّالِحِينَ.

SŪRA LXV

1: لِعَذَابِنَّ - لِعَذَابِنَّ, as Ibn 'Umar, and Mujāhid, but some said لَعِيبَ.

يَفْحَشْنَ عَلَيْكُمْ - يَفْحَشْنَ عَلَيْكُمْ, as Ubai and 'Ikrima.

SŪRA LXVII

30: عَذَبَ - مَعِينَ.

SŪRA LXVIII

49: تَدَارَكْنَهُ - تَدَارَكْنَهُ. So Ibn Mas'ūd and Ubai.

51: لَيْزَلُونَاكَ - لَيْزَلُونَاكَ, as Ibn Mas'ūd, Mujāhid and al-A'mash.

SŪRA LXX

1: سَأَلَ سَائِلٌ - سَأَلَ سَائِلٌ, or some said سَأَلَ سَائِلٌ.

SŪRA LXXIII

6: وَطَاءَ - وَطَاءَ, as Ibn az-Zubair and the reading of Abū 'Amr and Ibn 'Āmir.

9: الْمَشَارِقِ وَالْمَغَارِبِ - الْمَشْرِقِ وَالْمَغْرِبِ, as Ibn Mas'ūd.

SŪRA LXXV

22: نَاصِرَةٌ - نَاصِرَةٌ. So Ubai, Zaid b. 'Alī and others.

28: وَيَقْنَنَ - وَيَقْنَنَ.

SŪRA LXXVII

23: الْمُتَقِدِّرُونَ - الْمُتَقِدِّرُونَ, as Ibn Mas'ūd.

32: بَشَرًا - بَشَرًا or some said بَشَرًا as 'Ikrima and others.

33: جُمَلَاتٍ - جُمَلَاتٍ, as al-Ḥasan and Qatāda, though some said جُمَلَاتٍ.

SŪRA LXXVIII

14: مِنَ الْمُعْصِرَاتِ - بِالْمُعْصِرَاتِ, as Ibn az-Zubair and 'Ikrima.

36: حَسَابًا - حَسَابًا as Ibn Mas'ūd, but some said حَسَابًا or حَسَابًا.

SŪRA LXXXI

8: الْمَوَدَّةَ - الْمَوَدَّةَ, as Abū Ja'far and as-Sulamī.

24: بِظَنِينٍ - بِظَنِينٍ, as Ibn Mas'ūd, Ibn az-Zubair and others.

SŪRA LXXXVI

17: مَهْلَهْمَ - مَهْلَهْمَ.

SŪRA LXXXVIII

4: حَمِيَّةٌ — حَامِيَّةٌ. So also in CI 11/8.

SŪRA LXXXIX

2/1: وَلَيَالٍ — وَلَيَالِي, though some said وَلَيَالٍ as Ibn as-Samaifa.

29: فِي عِبْدِي — فِي عِبْدِي, as Ubai, Tkrima and aḍ-Ḍaḥḥāk.

SŪRA XCII

3: وَمَا خَلَقَ وَ — only, as Ibn Mas'ūd, 'Alī and Abū'd-Darda'.

SŪRA XCVII

4: أَمْرٍ — أَمْرِي or أَمْرِي, as Tkrima, Ibn 'Umar and Abū 'l-Āliya.

SŪRA CII

1: أَلْهَيْكُمْ — أَلْهَيْكُمْ or أَلْهَيْكُمْ as Mālik b. Dinār and others.

SŪRA CVIII

8: شَيْكَ — شَارَيْكَ.

SŪRA CX

1: فَتَحَ اللَّهُ وَالنَّصْرُ — نَصْرُ اللَّهِ وَالْفَتْحُ.

SŪRA CXI

4: حَمَلَةَ الْحَطَبِ — حَمَلَةَ الْحَطَبِ, as Ibn 'Umar, Abū Ḥaṣīn and Abū Haiwa.

CODEX OF ABŪ MŪSĀ AL-ASH'ARĪ † 44

Abū Mūsā 'Abdallāh b. Qais al-Ash'arī was a Yemenite who in the year 17 A.H. was appointed by 'Umar as Governor of Baṣra, where he remained, save for a brief and unsuccessful period of office at Kūfa in 22 A.H., until the Caliphate of 'Uthmān. He was deposed from office in Baṣra by 'Uthmān and retired to Kūfa where the Caliph later gave him an official post. His brief connection with 'Alī after the battle of Ṣiffīn in 37 A.H. is notorious. He seems early to have been interested in Qur'ān recitation for which his fine voice made him famous¹). We may suppose that his collection of Qur'ānic material began during the Prophet's life-time, but it was during his first period of office at Baṣra that his Codex came into form and was accepted by the people of Baṣra as their authoritative Codex²). It would seem to have been a large Codex and was familiarly known as *Lubāb al-Qulūb*.

Ibn Abi Dāwūd has three interesting statements which confirm our judgement as to the independence of this Codex of Abū Mūsā in the pre-'Uthmānic period. In the first (p. 12) Yazīd b. Mu'āwiya³) tells how he was one day in the mosque in the days of al-Walīd b. 'Uqba⁴), and joined a circle in which was Ḥudhaifa b. al-Yamān, for those were the days when there were no mosque officials, when a crier cried out — "let those who recite according to Abū Mūsā come to the zāwiya near the gate of Kinda, and let those who recite according to Ibn Mas'ūd come to this zāwiya which is near the house of 'Abdallāh". When Ḥudhaifa heard the two groups differing over their readings he went red with anger, rent his

1) Bukhari III, 407, where the Prophet says يا ابا موسى لقد اوتيت مزمارا من مزامير آل داود. See also Ibn Sa'd, II, ii, 106 and the *Musnad*, II, 354, 369.

2) Ibn al-Athīr, *Kāmil*, III, 86; Rāfi'i, *Ijāz*, 19.

3) This is probably Yazīd b. Mu'āwiya an-Nakha'i who was later killed on a raid into Persia, *Tahdhīb at-Tahdhīb*, XI, 360.

4) Doubtless during the time he was Governor of Kūfa 25—30 A.H.

garments there in the mosque, and swore that someone must make the Caliph 'Uthmān take measures against this situation. The second (p. 13) is a statement from Abū 'sh-Sha'thā' of how this same Hudhaifa complained that the Baṣrans were reading according to Abū Mūsā and the Kūfāns according to Ibn Mas'ūd, which is merely a variant of the previous story. The third is from 'Abd al-A'lā b. al-Hakam al-Kilābī who tells how he entered the house of Abū Mūsā just when a messenger had brought to Baṣra from 'Uthmān a copy of the new standard Codex which they were to follow. As they took the new Codex Abū Mūsā said "Whatever you find in my Codex extra to this do not remove it, but whatever you find missing write it in".

His Codex is said to have contained the two extra little Sūras of Ubai's Codex (*Itqān*, 154), and we have references to its having contained the verse on the greed of men¹⁾, which was also in Ubai's Codex²⁾. In the passage in which he records this verse Muslim tells how Abū Mūsā assembled three hundred of the Qur'ān of Baṣra and in his address to them mentioned how they used to read a Sūra which in length and difficulty resembled Sūra IX but of which he could now only remember this verse about the greed of men, and that they used to read a Sūra resembling the *Musabbihūt*³⁾ but of which he could only remember the verse — "Oh ye who believe, why say ye what ye do not do? On your necks is written a witness and you will be questioned about it on the Day of Resurrection". This is doubtless a reminiscence of material that was in his Codex before it was destroyed as a result of the canonization of 'Uthmān's text.

Very few actual readings from Abū Mūsā's Codex have been preserved in the Qur'ānic literature. Seeing that Abū Rajā' († 105)⁴⁾, Abū Shaikh (c. 100)⁵⁾ and Ḥiṭṭān b. 'Abdallāh († 73?)⁶⁾ are all

1) Muslim, *Ṣaḥīḥ*, I, 285, 286.

2) *Infra* p. 181.

3) I.e. the Sūras 57, 59, 61, 62, 64, which begin with the word *sabbaha* or *yusabbihu*.

4) Ibn al-Jazarī, *Tabaqāt*, I, 604.

5) Ibn Hajar, *Tahdhīb at-Tahdhīb*, XII, 129. He was fellow pupil of Abū Rajā' and the teacher of Qatāda and Maṣār al-Warrāq.

6) Ibn al-Jazarī, *Tabaqāt*, I, 253. For his Codex see account herein.

said to have received their readings from him it is tempting to suggest that the numerous uncanonical readings recorded from these three Readers as well as those from al-Ḥasan al-Baṣrī († 110) who was a pupil of Ḥiṭṭān, since they all continue the tradition of the uncanonical readings of the Baṣran School, all go back to Abū Mūsā's Codex. In each case, however, other streams of influence have to be reckoned with, so that in their cases there can be no certainty which *shādhah* readings preserved by them are actually to be assigned to the Codex of Abū Mūsā.

That his readings continued in remembrance in Baṣra for some time is evident from the fact that Shaddād¹⁾ had a *riwāya fi ḥurūf* from him, and the readings of Abū Ṭālūt († 130)²⁾ the son of Shaddād are occasionally quoted. It is possible that the Muḥammad b. Abī Mūsā whose Codex is quoted by Ibn Abī Dāwūd (p. 90) for a reading لا يَنْقُوتُونَ instead of لا يَعْلُونَ in V, 103/102, may be a son of this Abū Mūsā and the reading thus derived from his Codex.

The only readings from him that have been preserved are:

SŪRA II

124/118: اِبْرَاهِيمَ - اِبْرَاهِمَ and so throughout the Qur'ān, like Ibn az-Zubair.

SŪRA V

103/102: لَا يَنْقُوتُونَ - لَا يَعْلُونَ (given from Mḥd b. Abī Mūsā).

SŪRA XXII

36/37: صَوَافٍ - صَوَافِي. So Ubai and al-Ḥasan al-Baṣrī.

SŪRA LXIX

9: مَنْ قَبْلَهُ - مَنْ تَلَّاهُ, as Ubai and Ibn Mas'ūd.

1) Ibn al-Jazarī, *Tabaqāt*, I, 324.

2) Ibn al-Jazarī, *Tabaqāt*, I, 385.

CODEX OF ḤAFṢA † 45

The name of Ḥafṣa the daughter of 'Umar the second Caliph and one of the wives of the Prophet occurs in some of the lists of those who collected Qur'ānic material in the lifetime of the Prophet (*Nashr*, I, 6). It is probable, however, that this is a deduction from the fact that she was known to have a Codex.

The stories which tell of the so-called first Recension under Abū Bakr relate that at his death his collection passed into the possession of 'Umar and at 'Umar's death into the possession of Ḥafṣa, who at 'Uthmān's request lent the material for use in the compilation of the official 'Uthmānic Codex. Though we are compelled by the evidence to deny any official recension to Abū Bakr, there is no particular reason to doubt that he may have made a private collection of Qur'ānic material, and this may well have come down to Ḥafṣa in the way described¹⁾. On the other hand her father 'Umar is also said to have had a Codex, and it may have been this that came to her. It is possible, indeed that Abū Bakr's material was the basis of 'Umar's Codex and so what came to Ḥafṣa was the result of the collections of both the first and second Caliph. All this, however, is speculation, and all we can say for certain is that Ḥafṣa had a collection of Qur'ānic material which was used along with other material by 'Uthmān in the construction of his official text.

That the material in the Codex of Ḥafṣa was considerably different from that in the 'Uthmānic text is evident from the anxiety of Marwān to destroy it²⁾. The story tells of how when Marwān

was Governor of Madīna he sent to Ḥafṣa demanding her Codex that he might destroy it, but she refused to give it up. When she died Marwān assisted at her funeral and at its conclusion sent and with much insistence demanded the Codex from 'Abdallāh b. 'Umar, Ḥafṣa's brother. 'Abdallāh finally sent it to him and he had it destroyed, fearing, he said, that if it got abroad the variety of readings that 'Uthmān desired to suppress would recommence.

This is a most unlikely story to have been invented and makes it quite clear that in the case of this Codex we are in touch with a pre-'Uthmānic text which differed, perhaps considerably, from that of 'Uthmān. The Codex of Ḥafṣa, however, from which Ibn Abī Dāwūd quotes the variant *صلوة العصر*, in II, 238/239³⁾ was undoubtedly a copy being made for her of the canonical 'Uthmānic text, in which, however, she insisted on a slight addition in this passage. When small variants are quoted from the Codex of Ḥafṣa it is thus always a question whether the reference is to the old pre-'Uthmānic Codex or to the copy of the 'Uthmānic text made and corrected at her command⁴⁾.

The only variant quoted from her Codex by Ibn Abī Dāwūd is that on II, 238/239 but from the Commentaries we can gather a few others.

1) There is also the further possibility that this story of the *صلوة العصر* is merely a later invention foisted on Ḥafṣa to give it authority. It is suspicious that the same story is told of 'Ā'isha and Umm Salama.

1) The statement in Ibn Abī Dāwūd p. 21 assumes that the material destroyed by Marwān was the material that came down to Ḥafṣa from Abū Bakr, but it is a possibility to be borne in mind that this may be a later interpretation read into the story.

2) Ibn Abī Dāwūd p. 24 and his attempt to explain it on p. 25. See also Ibn 'Asākir, V, 445.

SŪRA II

- 18/17: ضَمَّ بِكُمْ عَنِّي - ضَمَّ بِكُمْ عَنِّي as Ibn Mas'ūd and Ubai.
 164/159: الْأَرْوَاحُ - الرِّيحُ.
 184/180: لَا يُطِيقُونَهُ - يُطِيقُونَهُ.
 238/239: وَالصَّلَاةُ الْوُسْطَى وَالصَّلَاةُ الْعَصْرُ - وَالصَّلَاةُ الْوُسْطَى as Ubai and Ibn 'Abbās.

SŪRA VII

- 154/153: أَسْكَتْ - سَكَتَ, given on the authority of Mu'adh.

SŪRA IX

- 40: عَلَيْهِمَا وَيَدُهُمَا - عَلَيْهِ وَيَدُهُ.

SŪRA X

- 30/31: تَتْلُوا كُلُّ - تَتْلُوا كُلُّ the reading of Ibn Mas'ūd and the Kūfans.

SŪRA XXIV

- 11: عَصَا أَرْبَعَةٍ - عَصَا.
 31: الْأَطْفَالِ - الْإِطْفَالِ.

SŪRA XXXIX

- 56/57: ذِكْرٍ - جَنْبٍ as Ibn Mas'ūd.

Variants from the Codex of Anas b. Mālik are quoted in quite a number of works on Qur'ānic science, showing that though the variants given from him were few they were famous. In some lists he is given as one of those who had collected Qur'ānic material in the lifetime of the Prophet (*Nashr*, I, 6). The evidence for this is weak¹⁾, but it is noteworthy that his uncle Abū Zaid was well known as an early collector²⁾ and it may well be that his collection was the basis of the Codex of Anas.

His Codex would seem to have represented one form of the Madinan tradition, but it must be confessed that we know very little about it.

1) He was, however, one of the six most famous for their *riwāya* from the Prophet (Nawawī, 352), and was said to have taken his readings directly from the Prophet (Ibn al-Jazarī, *Ṭabaqāt*, I, 172).

2) *Musnad*, III, 277.

SŪRA II

91/85: بِمَا أُنزِلَ اللَّهُ - بِمَا أُنزِلَ as Ubai's Codex.

137/131: بِمَا - بِمَا as Ibn Mas'ūd and others.

158/153: أَنْ لَا يَطُوفَ - أَنْ لَا يَطُوفَ as Ibn 'Abbās and 'Alī; note also Ubai and Ibn Mas'ūd.

210/206: ظِلَالٍ - ظِلَالٍ as read by Ubai and Ibn Mas'ūd.

222: وَلَا تَقْرُبُوا النِّسَاءَ فِي الْمَحِيضِ وَاعْتَزِلُوهُنَّ - وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ
وَلَا تَقْرُبُوا النِّسَاءَ فِي مَحِيضِهِنَّ but some said he read حَتَّى يَنْطَهَرْنَ
وَاعْتَزِلُوهُنَّ حَتَّى يَنْطَهَرْنَ.

SŪRA IV

66/69: قَلِيلٌ - قَلِيلٌ the reading of the Damascus Codex.

128/127: يَنْصَلِحَا - يَنْصَلِحَا as Ubai and Ayyūb as-Sakhtiyānī.

162/160: وَالْمُفْسِقُونَ - وَالْمُفْسِقُونَ as Ibn Mas'ūd, Ubai and others.

SŪRA V

60/65: وَعَبَدَ الطَّاغُوتَ - وَعَبَدَ الطَّاغُوتَ as Shahr b. Hawshab.

SŪRA VII

127/124: إِلَهَتِكَ - إِلَهَتِكَ as Ibn Mas'ūd, 'Alī and others.

SŪRA IX

57: يَجْهَرُونَ - يَجْهَرُونَ. So al-A'mash.

SŪRA XII

18: فَصَبْرًا جَبِيلًا - فَصَبْرًا جَبِيلًا as Ubai and 'Isā ath-Thaqafī.

23: وَرَوَدَتْهُ - وَرَوَدَتْهُ, so Mu'adh, Abū 'Imrān and Abū Rajā.

SŪRA XIV

24/29: ثَابِتٍ أَصْلُهَا - أَصْلُهَا ثَابِتٍ.

46/47: وَإِنْ كَادَ - وَإِنْ كَادَ, as 'Alī, Ibn Mas'ūd and 'Umar.

SŪRA XVII

7: وَجْهَكُمْ - وَجْهَكُمْ.

27/29: الشَّيْطَانِ - الشَّيْطَانِ as aḍ-Ḍaḥḥāk and al-Ḥasan.

SŪRA XIX

24: فَخَاطَبَهَا مِنْ تَحْتِهَا - فَخَاطَبَهَا مِنْ تَحْتِهَا as Ibn Mas'ūd and Ubai.

26/27: صَوْمًا - صَوْمًا, as Ubai and Ibn Mas'ūd, though some said he read صَوْمًا like Ibn 'Abbās.

SŪRA XXII

40/41: صَلَوَاتٍ - صَلَوَاتٍ as Ibn 'Umar and al-Kalbī.

SŪRA XXIV

61/60: مِفْتَاحَهُ - مِفْتَاحَهُ. So read also by Qatāda.

SŪRA LXXIII

6: وَأَصْوَبُ or some said وَأَصْوَبُ - وَأَصْوَبُ.

SŪRA LXXIV

30: تِسْعَةً وَأَعَشَرَ or تِسْعَةً وَعَشَرَ or some said تِسْعَةً أَعَشَرَ - تِسْعَةً أَعَشَرَ or تِسْعَةً أَعَشَرَ.

SŪRA XCIV

2: وَحَلَّلْنَا وَحَطَطْنَا - وَوَضَعْنَا عَنْكَ وِزْرَكَ as Ibn Mas'ūd, though some said he read وَحَلَّلْنَا وَحَلَّلْنَا.

CODEX OF 'UMAR † 23

There are numerous traditions to the effect that the second Caliph 'Umar b. al-Khaṭṭāb made or had made a Codex collecting all that was available of the material of the Prophet's revelations. The earliest of them tells how 'Umar enquired about a certain statement known to have been part of the Prophet's proclamation, and was told that it had been with one of the Qurra' who was killed at the battle of Yamāna and was now lost. So in considerable anxiety lest a great portion of the Qur'ān be lost 'Umar gave orders that the revelations be written down in Codex form, and thus was the first to assemble the Qur'ān into a Codex¹⁾.

It is difficult to separate this from the story of his connection with the forming of the so-called first Recension under Abū Bakr, and the further story that 'Uthmān's recension was really only a completion of a task begun by 'Umar but interrupted by his death. One suspects that the story above is the original and then was transferred to the first Recension story at the time Abū Bakr's collection was being explained as an official undertaking.

Another story which may well be a continuation of the first tells how 'Umar summoned all in the community who had any revelation material in their possession. So what they had they brought written on various scraps of writing material, and 'Umar would only accept that for which he could procure two witnesses. He was killed while this was in process and it was this which 'Uthmān was said to have finished and issued as the official text. One has always to reckon with the possibility that this story of 'Umar's connection with the official Recension may have been invented, as the idea of a first Recension under Abū Bakr was invented, by traditionists who were unwilling to credit 'Uthmān with so praiseworthy a venture as the fixing of the official text of the Qur'ān. In this connection

it is interesting to note that 'Umar's Codex is called the *Imām*¹⁾ just as that of 'Uthmān, and 'Umar is said to have instructed those who wrote for him his Codex, that if there was any dispute over a word they must write it in the dialect of Muḍar¹⁾, just as 'Uthmān is said to have instructed his Committee to follow the dialect of Quraish.

That 'Umar had some part in the preparations for an official Recension of the Qur'ān seems certain. We may even grant that he had made a collection of revelation material for this purpose, so that there is a sense in which 'Uthmān's work was the completion of a task begun by him. That he had a text of his own which circulated in Codex form before the completion of the 'Uthmānic text is not so certain. That his name is included in the lists of those who had assembled all the Qur'ān in the lifetime of the Prophet (*Nashr*, I, 6) may very well be due to the feeling that as one of the pious Caliphs this excellence must be attributed to him. The ascription of a Codex to him by Ibn Abī Dāwūd is possibly merely an inference from his known connection with the collection of material for the official edition, added to the fact that there were wellknown textual variants ascribed to him.

The variants ascribed to him in the Qur'ānic literature are not many, and may, of course, be nothing more than readings known to have been followed by 'Umar, who had died before the promulgation of the official text. In the great majority of them we find that 'Umar has the support of one or more of the other early authorities. Ibn Abī Dāwūd quotes only three variants from him, but from the exegetical literature we are able to gather a number of others which seem to have been widely known as coming from 'Umar.

1) Ibn Abī Dāwūd p. 11.

1) Ibn Abī Dāwūd p. 10: see also *Itqān*, 134, 135, *Durr*, I, 302, 303 and Ibn 'Asākir, V, 133.

SŪRA I

4/3: مَالِكِ —. Some said he supported TR, and others that he read مَالِكِ.

7/6: مَنْ — الَّذِينَ as Ibn Mas'ūd.

7: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَغَيْرِ — غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا as 'Alī, but some said he read غَيْرِ.

SŪRA II

55/52: الصَّعِقَةُ — الصَّعِقَةُ as 'Alī.

106/100: نَسَّأَهَا — نَسَّأَهَا as Ubai, Mujāhid and Abū 'Amr.

233: تُضَارَّرُ — تُضَارَّرُ as Ibn Mas'ūd and al-Ḥasan, though some say his scribe wrote تُضَارَّرُ.

255/256: الْقِيَامُ — الْقِيَامُ as Ibn Mas'ūd and 'Alqama. So in III, 1.

266/268: أَيُّوَدُ — يَحِبُّ.

282: يُضَارَّرُ — يُضَارَّرُ, as Ibn 'Abbās and Ibn Abī Ishāq.

SŪRA III

97/91: آيَةً بَيِّنَةً — آيَاتٍ بَيِّنَاتٍ as Ubai and Ibn 'Abbās.

SŪRA IV

153/152: الصَّعِقَةُ — الصَّعِقَةُ as as-Sulamī and an-Nakha'ī.

SŪRA IX

100/101: وَالَّذِينَ — وَالَّذِينَ without وَ.

111/112: بِالْجَنَّةِ — بِالْجَنَّةِ. So read also by Ibn Mas'ūd and al-A'mash.

It involves the omission of يَا بَنِي آدَمَ.

SŪRA XIII

43: وَمِنْ عِنْدِهِ — وَمِنْ عِنْدِهِ as Ubai and others.

SŪRA XIV

46/47: وَإِنْ كَادَ — وَإِنْ كَادَ as Ibn Mas'ūd, 'Alī and Mujāhid.

50/51: فَطَرَانِ — فَطَرَانِ as Ibn 'Abbās and 'Alī.

SŪRA XLIII

19/18: عِبَادُ — عِبَادُ supporting the Kūfan reading.

84: إِلَهِ (bis) — إِلَهِ as Ibn Mas'ūd and 'Alī.

SŪRA XLVII

4/5: فَاتْلُوا — فَاتْلُوا as Ibn Mas'ūd, supporting the Ḥijāzī reading.

SŪRA LI

44: الصَّعِقَةُ — الصَّعِقَةُ supporting the reading of al-Kisā'ī and Ibn Muḥaiṣin.

SŪRA LVI

75/74: يَهْوِجِعُ — يَهْوِجِعُ like Ibn Mas'ūd and the reading of Ḥamza and al-Kisā'ī.

SŪRA LVIII

19/20: أَسْتَحَاذَ — أَسْتَحَاذَ.

SŪRA LXII

9: فَاسْعَوْا — فَاسْعَوْا as Ibn Mas'ūd and Ibn 'Abbās.

SŪRA LXXIV

42/43: مَا سَلَكَكُمْ فِي سَقَرٍ — مَا سَلَكَكُمْ فِي سَقَرٍ or some said يَا أَيُّهَا الْمَرءُ مَا سَلَكَكُمْ.

SŪRA LXXVII

33: جَمَلَاتٌ — جَمَلَتٌ, the non-Kūfan reading.

SŪRA LXXIX

11: نَاخِرَةٌ — نَخْرَةٌ like Ibn Mas'ūd supporting the Kūfan reading.

SŪRA XOV

2: سِينًا — سِينِينَ as Ibn Mas'ūd and Ṭalḥa.

SŪRA CXII

1: قُلْ — He omitted this word as did Ubai and Ibn Mas'ūd.

CODEX OF ZAID B. THĀBIT † 44

The role of Zaid b. Thābit in the Recension stories is too well known to need further mention. In the usual stories Zaid figures as the actual compiler of the text both of the supposed first Recension under Abū Bakr and of the official Recension under 'Uthmān. He is said to have been one of the amanuenses of the Prophet and even to have written out revelations under his dictation. The fact that he was called upon by the Prophet to write down certain passages of revelation that had an official character was later expanded into the tale that whenever Gabriel came to the Prophet he would send for Zaid and have it written down ¹⁾.

His name occurs in the lists of those who had collected the Qur'ān in the lifetime of the Prophet (*Nashr*, I, 6). This may be an inference from his connection with the collection of the official text, but he seems to have been one of the Companions who interested themselves in collecting revelation ²⁾, and of course may have begun his collection while the Prophet was still alive. That he had a Codex of his own is clear from the statement of Ibn Qutaiba, *Ma'ārif*, 133 "he was the last whose Codex was checked by the Prophet, so it is the nearest of all the Codices to ours". This statement is clearly tendential, desiring to give the Prophet's authority to the collections of the Companions, but the distinction it draws between "ours" i. e. the official 'Uthmānic text and the text of Zaid seems clear evidence that his was recognized as one of the pre-'Uthmānic Codices.

The fact that in some sources his name occurs only in connection

1) A further expansion of this story was the tradition that the Prophet said "whoever wishes to recite the Qur'ān عَمَّا let him recite it according to the *qir'ā* of Zaid b. Thābit".

2) It is noteworthy that in some lists he figures with Ubai, Mu'adh b. Jabal and Abū Zaid as the four who alone preoccupied themselves with Qur'ān collection during the Prophet's lifetime. Bukhārī, III, 397; *Musnad*, III, 233; Ibn 'Asākir, V, 445.

with the collection under Abū Bakr and not with that of 'Uthmān') may offer slender ground for supposing that the Codex known as the Codex of Zaid may have been the Codex which he prepared for the Caliph Abū Bakr, he having made a copy for himself while Abū Bakr's copy descended to Ḥafṣa as already related.

Ibn Abī Dāwūd does not mention a Codex of Zaid, but Ibn al-Anbārī in his *Kitāb al-Maṣāḥif* as quoted by al-Alūsī, xxviii, 49 gives a reading in Sūra LIX, 7 as being found in the Codices of Zaid and Ibn Mas'ūd. The readings given in the Commentaries from Zaid must go back to his early Codex in so far as they presuppose a consonantal text differing from that of the standard edition, for after the establishment of the standard text of 'Uthmān any readings coming from Zaid would certainly have been only in the nature of interpretation of that consonantal text.

His original text would have represented some form of the Madinan tradition, and both Abū Huraira and Ibn 'Abbās are said to have derived their text from him²⁾.

1) Al-Khazraji, *Khulāṣat Tahdhīb al-Kamal*, 108.

2) Ibn al-Jazarī, *Ṭabaqāt*, I, 296.

SŪRA II

139/133: أَتَحَاجُّونَا — أَتَحَاجُّونَا as Ibn Mas'ūd and al-Ḥasan.

248/249: التَّابُوتُ — التَّابُوتُ which is given as Ubai's reading.

259/261: يَتَسَنَّ — يَتَسَنَّ.

283: فَرُهْنٌ — فَرُهْنٌ. So al-A'raj and others.

SŪRA V

114: لِأُولَئِنَا وَآخِرِنَا — لِأُولَئِنَا وَآخِرِنَا as Ibn Muḥaiṣin and al-Jaḥḍarī.

SŪRA VII

165: بَيْسٍ — بَيْسٍ, given variously as a Baṣran and a Meccan reading.

SŪRA VIII

25: لَا تُصِيبَنَّ — لَا تُصِيبَنَّ, as Ibn Mas'ūd, 'Alī and others.

SŪRA XLIX

10: إِخْوَانِكُمْ — إِخْوَانِكُمْ as Ibn Mas'ūd, Ibn Sirīn and 'Alī.

SŪRA LIX

7: وَابْنِ السَّيْلِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ — وَابْنِ السَّيْلِ as Ibn Mas'ūd.

SŪRA LXXXI

24: بَطْنِينَ — بَطْنِينَ as Ibn Mas'ūd, Ibn 'Abbās and others.

‘Abdallah b. az-Zubair was a Companion and the son of a Companion. His birth at Madina in 8 A.H. made him the first babe to be born to the Muslims after the Hijra, and caused great joy in the community, because there had been a rumour that the Jews had put a spell on the Muslim women that they should not bear. It is related that so great was the interest in the babe that the Prophet himself anointed his mouth with some dates he had chewed, so that the first thing that descended to the child's stomach was the saliva of the Prophet. He was one of the ten considered to have been most prominent in collecting Qur’ān material during the lifetime of the Prophet, but in view of his age at the time of the Prophet's death this is extremely unlikely to have been the case.

In the *Ṭabaqāt* books he is recorded as having transmitted a *riwāya fī ḥurūf al-Qur’ān*¹⁾, so that we are not entirely unprepared for the notice in Ibn Abī Dāwūd, p. 81 that he had a Codex of his own. His Codex apparently had little or no influence on exegesis. It would seem to have represented some form of the Madinan tradition, and was doubtless destroyed when ‘Uthmān's standard text was sent out, for he was one of the Committee appointed by ‘Uthmān to assist Zaid b. Thābit in establishing the text.

To the eight readings quoted from his Codex by Ibn Abī Dāwūd a few more may be added from the Commentaries.

1) Ad-Dānī in Ibn al-Jazari, *Ṭabaqāt*, 1, 419.

SŪRA I

4/3: مَالِك — مَلِك as the non-Kūfan reading.

7/6: مَنْ — الَّذِينَ as Ibn Mas‘ūd.

7: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَغَيْرِ — غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا as ‘Alī, but some said غَيْرِ.

SŪRA II

124/118: إِبْرَاهِيمَ — إِبْرَاهِيمَ here and all through the Qur’ān, as also Abū Mūsā.

198/194: لَيْسَ جَنَاحَ عَلَيْكُمْ — لَيْسَ عَلَيْكُمْ جَنَاحَ as Ibn ‘Abbās, though some said they read لَا جَنَاحَ عَلَيْكُمْ.

مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ — مِنْ رَبِّكُمْ as Ibn Mas‘ūd and Ibn ‘Abbās.

231: تُنَاسِكُوهُمْ — تُنَاسِكُوهُمْ as Ibn Qais and al-Jahḍarī.

SŪRA III

104/100: عَنِ الْمُنْكَرِ وَيَسْتَعِينُونَ اللَّهَ عَلَى مَا أَصَابَهُمْ — عَنِ الْمُنْكَرِ وَأُولَئِكَ عَنِ أَنْفُسِهِمْ as Ibn Mas‘ūd. [or some said بالله for الله]. So also Ibn Mas‘ūd.

SŪRA V

52/57: فِي أَنْفُسِهِمْ مِنْ مَوَادَّتِهِمُ الْيَهُودَ وَمِنْ غَيْرِهِمْ — فِي أَنْفُسِهِمْ نَادِمِينَ as Ibn Mas‘ūd, but some said he read نَدِيمِينَ.

SŪRA VI

105: دَرَسَتْ — دَرَسَتْ or some said دَرَسَتْ or that he supported TR.

138/139: حَرْجٌ — حَرْجٌ as Ubai, Ibn Mas‘ūd and Ibn ‘Abbās.

SŪRA IX

19: عَمْرَةٌ and سَفَاةٌ — عِمَارَةٌ and سِنْفَايَةٌ. So Abū Ḥaiwa and others.
47: وَلَا رَفْصُوا — وَلَا وَضَعُوا.

SŪRA XIX

93/94: آتِ الرَّحْمَنَ — آتِ الرَّحْمَنَ as Ibn Mas'ūd, Ṭalḥa and Ibn 'Umar.

SŪRA XX

63/66: إِنَّ هَذَيْنِ — إِنَّ هَذَيْنِ supporting the reading of Abū 'Amr.

SŪRA XXI

95: حَرَامٌ — حَرَامٌ supporting the Kufan reading.
98: حَطَبٌ — حَصَبٌ as 'Ā'isha, 'Alī and others.

SŪRA XXII

51/50: مُعْجِزِينَ — مُعْجِزِينَ.

SŪRA XXV

1: عِبَادِهِ — عِبَادِهِ as al-Jahḍarī and Ibn Fā'id al-Baṣrī.
77: كَذَّبَ الْكَافِرُونَ — كَذَّبْتُمْ as Ibn Mas'ūd and Ibn 'Abbās.

SŪRA XXVIII

48: سَاحِرَانِ تَظَاهَرَا — سَاحِرَانِ تَظَاهَرَا as Ibn 'Abbās and Sa'id b. Jubair.

SŪRA XXIX

17/16: تَخْلُقُونَ أَمْكًا — تَخْلُقُونَ إِنْكًا though some said تَخْلُقُونَ.

SŪRA XXXIX

30/31: مَائِتُونَ and مَائِتٌ — مَائِتُونَ and مَائِتٌ. So al-Ḥasan and Ibn Muḥaiṣin.

SŪRA XLI

13/12: صَعْفَةٌ and صَعْفَةٌ — صَعْفَةٌ and صَعْفَةٌ. So Ibn Muḥaiṣin and as-Sulamī.

44: عَمِي — عَمِي as Ibn 'Abbās and Ibn 'Umar.

SŪRA XLVI

28/27: وَتِلْكَ — وَتِلْكَ.

SŪRA LXII

9: فَامْضُوا — فَامْضُوا as Ibn Mas'ūd, Ibn 'Abbās and Ubai.

SŪRA LXXIV

42/43: يَنْسَاءُلُونَ يَا فُلَانٌ مَا سَلَكَكَ فِي سَفَرٍ — مَا سَلَكَكُمْ فِي سَفَرٍ as 'Umar.

SŪRA LXXVI

31: وَالظَّالِمُونَ — وَالظَّالِمِينَ. So read by Abū 'l-Āliya, Ibn Abī 'Abla, etc.

SŪRA LXXVIII

14: مِنَ الْمُعْصِرَاتِ — مِنَ الْمُعْصِرَاتِ. So Ibn 'Abbās, 'Ikrima and others.

SŪRA LXXIX

11: نَاحِرَةً — نَاحِرَةً as Ibn Mas'ūd, supporting the Kūfan reading.

SŪRA LXXXI

24: بِظُنِينٍ — بِظُنِينٍ as Ibn Mas'ūd, Ibn 'Abbās and Mujāhid.

SŪRA LXXXVII

1: سُبْحَانَ رَبِّي — سُبْحَانَ رَبِّي as Ubai, 'Alī, and Ibn 'Umar.

SŪRA XCII

14: تَتَلَطَّى — تَتَلَطَّى as Ibn Mas'ūd, Ṭalḥa and Zaid b. 'Alī.

SŪRA XCVI

4: عَالَمٌ أَحْطَى — عَالَمٌ.

CODEX OF IBN 'AMR † 65

Ibn Abī Dāwūd, p. 83 has a story from Abū Bakr b. 'Ayyāsh († 194)¹⁾ relating how Shu'aib b. Shu'aib who was the great-grandson of Ibn 'Amr b. al-'Āṣ²⁾, asked him would he like to see the Codex of Ibn 'Amr b. al-'Āṣ, and showed him an ancient Codex differing considerably from that in use in his day. He adds a note to the effect that it followed the text neither of Ibn Mas'ūd nor the canonical edition, but was one of the many independent texts that had been prepared by Companions of the Prophet, though few of these had survived the promulgation of 'Uthmān's standard edition.

Ibn 'Amr is listed among those who collected revelation in the lifetime of the Prophet (*Nashr*, I, 6), and was known to be one of those who had a *riwāya fī ḥurūf*³⁾. His Codex, however, seems to have left little or no trace on the subsequent history of the text. It is very doubtful whether any genuine reading from his Codex has survived to us.

1) He was one of the *rawis* of the Kūfan Reader 'Āṣim.

2) He was Shu'aib b. Shu'aib b. Mḥd. b. 'Abdallāh b. 'Amr b. al-'Āṣ.

3) Ibn al-Jazari, *Tabaqāt*, I, 439.

A little group of readings has the authority of 'Ā'isha the daughter of Abū Bakr and the girl wife of the Prophet. In every case save one they are readings supported by other early authorities. From all we know of 'Ā'isha in tradition there is the gravest doubt as to her having had at the Prophet's death any considerable knowledge of the Qur'ān. All the stories, therefore, about her having learned the Qur'ān at the Prophet's dictation, and being one of the little group who had memorized the Qur'ān in the Prophet's lifetime, are to be put aside as the inventions of later piety. That she had learned by heart some portions that were used liturgically by the community is likely. It is also likely that the Prophet himself may have taught her little portions. Also it is possible that the variants ascribed to her are derived from the way in which she was known to recite certain portions before the promulgation of the 'Uthmānic text, though on the other hand they may merely be variants to which her name was attached to give them authority.

That she had a Codex of her own depending on a pre-'Uthmānic collection of material seems in the highest degree improbable. The story about 'Ā'isha's Codex in Ibn Abī Dāwūd, p. 83 ff. obviously refers to a copy of the standard 'Uthmānic text which she was having made for herself and in which she insisted that there be inserted certain small details that she held had been wrongly omitted by 'Uthmān and his Committee. Bukhārī's story¹⁾ of the man from 'Irāq who asked 'Ā'isha to shew him her Codex as he wanted to arrange his according to the *tartīb* of hers would also seem to point to a copy of the 'Uthmānic text with the material arranged in some sort of chronological order. The reading in XXIII, 56, with the addition of "and those who pray in the front ranks", which is given by Ibn Abī Dāwūd, p. 85 from her Codex, might seem to indicate an independent Codex, but is more likely an ancient reading later ascribed to 'Ā'isha.

1) Quoted in Ibn Kathir, *Faḍl al-Qur'ān*, p. 38.

SŪRA XXXIII

56: عَلَى النَّبِيِّ وَالَّذِينَ تَصَلُّونَ الصُّنُوفَ الْأُولَى - عَلَى النَّبِيِّ: or some said
يصلون for يصنّون.

SŪRA XXXVI

72: رَكُوتَهُمْ - رَكُوتَهُمْ as Ubai.

SŪRA LXXVI

21: عَلَّمَهُمْ - عَلَّمَهُمْ.

SŪRA LXXXI

24: يَضْنِينَ - يَضْنِينَ as Ibn Mas'ūd, Ibn 'Abbās and others.

SŪRA CII

1: أَلْهَكُمْ - أَلْهَكُمْ as Ibn 'Abbās and Abū 'l-Jawzā'.

SŪRA I

4/3: مَالِكٌ - مَالِكٌ as read by Sa'd b. Abī Waqqas.

SŪRA II

184/180: يَطْوِقُونَهُ - يَطْوِقُونَهُ as Mujāhid and Ibn 'Abbās, but some
said يَطْوِقُونَهُ.

238/239: وَالصَّلَاةِ الْوُسْطَى وَالصَّلَاةِ الْوُسْطَى - وَالصَّلَاةِ الْوُسْطَى as Ubai
and Ḥafṣa.

SŪRA IV

117: إِنَّا نَا - إِنَّا نَا as Ibn 'Abbās, but others said أَوْنَا as Abū's-
Sawwār, others وَنَا as Ayyūb as-Sakhtiyānī, and others أَتْنَا.

SŪRA V

69/73: وَالصَّائِبِينَ - وَالصَّائِبِينَ as Ubai and others. [This, however,
may merely mean that she noticed the grammatical
mistake here].

SŪRA XX

63/66: إِنَّ هَذَيْنِ - إِنَّ هَذَيْنِ as the reading of Abū 'Amr. [This
again may only mean that she recognized the mistake here].

SŪRA XXI

98: حَطَبٌ - حَطَبٌ as 'Alī, Ibn az-Zubair and others.

SŪRA XXIII

60/62: يَأْتُونَ مَا آتَوْا - يَأْتُونَ مَا آتَوْا as Ibn 'Abbās, Qatāda and
an-Nakha'i.

CODEX OF SĀLIM † 12

Among the four to whom the Prophet is said to have advised his community to turn for Qurʾān instruction occurs the name of Sālim b. Muʿqib b. Ubaid b. Rabīʿa the *mawlā* of Ḥudhaifa b. ʿUtba. The occurrence of his name in the lists of those who collected revelation in the days of the Prophet and in the lists of the early Qurraʾ is probably due to this tradition.

There is independent tradition, however, that after the Prophet's death he set about collecting revelation material and was the first to actually assemble this material in Codex form (*Itqān*, 135). This tradition is said by Muslim authorities to be weak, but it is difficult to see how such a tradition could have survived had it not been notorious in the early days of Islām that Sālim had a Codex. The fact that in the *Ṭabaqāt* books he is recorded as having transmitted a *riwāya fī ḥurūf al-Qurʾān*¹⁾ also points in the same direction.

He was killed at the battle of Yamāma in A.H. 12 which is probably why so little is heard of his Codex or his readings. The only readings of his listed in the Commentaries are:

SŪRA II

106/100: نُنْسِكُهَا - نُنْسِكُهَا.

SŪRA VII

47/45: صُرِفَتْ - قُلِبَتْ as Ibn Masʿūd and al-Aʿmash.

1) Ibn al-Jazārī, *Ṭabaqāt*, I, 301.

CODEX OF UMM SALAMA † 59

The only evidence we have for the existence of this Codex is the story in Ibn Abī Dāwūd, p. 87 which tells of her ordering a Codex to be written for her, in which was to be inserted in Sūra II, 238/239, the addition *وصلوة العصر*. As this story is also told of ʿĀʾisha and Ḥafṣa it is a little suspicious, and in any case would refer only to a copy being made of the canonical ʿUthmānic text.

Umm Salama was a wife of the Prophet, and is included in the lists of those who collected Qurʾān in the lifetime of the Prophet (*Nashr*, I, 6). This may be merely an inference from the story of her having had a Codex, or it may have this element of truth, that she being in close contact with the Prophet may have memorized certain portions that were used more or less liturgically in the early community. Any further connection with the text of the Qurʾān can only be an invention of later piety.

The variants attributed to her are:

SŪRA II

238/239: الصَّلَاةُ الْوُسْطَى وَصَلَاةُ الْعَصْرِ - الصَّلَاةُ الْوُسْطَى as Ubai and Ḥafṣa.

SŪRA XI

46/48: إِنَّهُ عَمِلَ غَيْرٌ - إِنَّهُ عَمِلَ غَيْرٌ as Anas, ʿĀʾisha, Ibn ʿAbbās and others.

SŪRA XXXIX

59/60: وَاسْتَكْبَرْتَ and كُنْتَ - وَاسْتَكْبَرْتَ and كُنْتَ as ʿĀʾisha, Ibn Yaʿmar and al-Jahḍarī. It would necessitate a previous فَكَّذَّبَتْ.

SŪRA CVIII

شَانِيكَ - شَانِيكَ 3:

CODEX OF 'UBAID B. 'UMAIR † 74

'Ubad b. 'Umar al-Laithī, who was associated with the Qur'ānic teaching of both 'Umar and Ubai, is recorded in the *Ṭabaqāt* books as having transmitted a *riwāya fī ḥurūf al-Qur'ān*¹⁾, which in turn was transmitted by Mujāhid, 'Aṭā and 'Amr b. Dinār, all of whom are quoted frequently by the Commentators for uncanonical variants, and two of whom had Codices of their own.

He was one of the early Meccan Readers (*Nashr*, I, 8) and his Codex was perhaps the foundation of the Meccan School of text tradition.

Ibn Abī Dāwūd, p. 88 quotes his most famous variant, that on the beginning of Sūra LXXXVII, but we can gather a handful of others from the Qur'ānic literature.

1) Ibn al-Jazarī, *Ṭabaqāt*, I, 496, 497.

SŪRA II

7/6: غَشَاوَةٌ — غَشَاوَةٌ.

24/22: وَقُودُهَا — وَقُودُهَا, and so also in LXVI, 6.

238/239: وَالصَّلَاةِ الْوُسْطَى وَالصَّلَاةِ الْوُسْطَى as Ubai, Hafṣa and others.

SŪRA III

10/8: وَقِيدٌ — وَقِيدٌ. See the reading in II, 22.

71/64: تَلِيْسُونَ — تَلِيْسُونَ as Zaid b. 'Alī and Abū Nahik.

تَكْتُمُونَ — تَكْتُمُونَ.

SŪRA IV

104/105: تَهَانُوا — تَهَانُوا.

SŪRA V

60/65: وَأَعْبَدَ الطَّاغُوتِ — وَأَعْبَدَ الطَّاغُوتِ.

SŪRA XVIII

105: يَقُومُ — يَقُومُ as Abū Nahik and Abū's-Sammāl, though some say he read here يَقُومُ.

SŪRA XXXV

8/9: زَيْنَ لَهُ سُوءٌ — زَيْنَ لَهُ سُوءٌ though others say he read سُوءٌ.

SŪRA XXXVI

56: ظَلَّلِي — ظَلَّلِي as Ibn Mas'ūd and many Kūfans.

SŪRA XXXVIII

23/22: عَزَّي — عَزَّي as Ibn Mas'ūd and Abū Razīn.

SŪRA XLIV

38: يَسْتَهِنُّ - يَسْتَهْمَا

56: يَذَاقُونَ - يَذُوقُونَ (pass.).

SŪRA XLIX

9: أَفْتَنَّا - أَفْتَنَّا, so Ubai and Ibn Mas'ūd.

SŪRA LXIII

10: وَأَكُونُ - وَأَكُونُ. So read by as-Sulamī.

SŪRA LXXXVII

1/2: سَبِّحْ اسْمَ رَبِّكَ الَّذِي خَلَقَكَ - سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى الَّذِي خَلَقَ:

SŪRA XCH

2: تَجَلَّى - تَجَلَّى as Ibn Mas'ūd.

14: تَلَظَّى - تَلَظَّى, as Ibn Mas'ūd, Zaid b. 'Alī and others.

THE OLD CODICES

(b) Secondary Codices.

Codex of al-Aswad.

Codex of 'Alqama.

Codex of Ḥittān.

Codex of Sa'īd b. Jubair.

Codex of Ṭalḥa.

Codex of 'Ikrima.

Codex of Mujāhid.

Codex of 'Aṭā' b. Abī Rabāḥ.

Codex of ar-Rabī' b. Khuthaim.

Codex of al-A'mash.

Codex of Ja'far aṣ-Ṣādiq.

Codex of al-Ḥārith b. Suwaid.

(c) Unnamed Codices.

CODEX OF AL-ASWAD † 74

This Codex which is mentioned by Ibn Abi Dāwūd, p. 90 merely for a reading in Sūra I, 7, seems to have been a secondary Codex based on that of Ibn Mas'ūd.

Al-Aswad b. Yazid¹⁾, the nephew of 'Alqama b. Qais, is listed among the early Kūfan Readers (*Nashr*, I, 8), and his sole claim to fame is that he was the teacher of such famous Kūfan authorities as an-Nakha'ī († 95), as-Sabī'ī († 128) and Yahyā b. Waththāb († 103). He was numbered among the Companions of Ibn Mas'ūd and was one of the champions of his text, so we can hardly doubt that his own Codex was derived from that text.

The only readings preserved from him are:

SŪRA I

7/6: الَّذِينَ — مَنْ as Ibn Mas'ūd and 'Ikrima.

7: وَلَا — وَغَيْرَ as 'Alī, Ubai and 'Ikrima.

SŪRA XXV

60/61: تَأْمُرُنَا — تَأْمُرُنَا as Ibn Mas'ūd supporting the Kūfan reading against the TR.

SŪRA LXVII

3: تَفَوَّتْ — تَفَوَّتْ as Ibn Mas'ūd supporting the Kūfan reading against the TR.

1) Ibn Abi Dāwūd says Zaid instead of Yazid.

CODEX OF 'ALQAMA † 62

'Alqama b. Qais was considered to be the greatest of all authorities on the text of Ibn Mas'ūd. He belonged to the Kūfan School among whose early Readers he is listed (*Nashr* I, 8), and was the teacher of an-Nakha'ī († 95), as-Sabī'ī († 128) 'Ubaid b. Naḍla († 75) and Yahyā b. Waththāb († 103), all of whom in their turn were pillars of the Kūfan School.

There can be little doubt that his Codex was a secondary one based on that of Ibn Mas'ūd. Ibn Abi Dāwūd, p. 90 merely mentions it for a variant on Sūra I, 7 in his list of Codices, but on p. 105 he again refers to it, quoting a statement from Ibrāhīm an-Nakha'ī that in this Codex there was no distinction made in the orthography between Alif and Yā'. There are many stories of the care 'Alqama took in the matter of Codex writing and of how people used to bring to him Codices newly written in order to have them checked (Ibn Abi Dāwūd, p. 156) but it is doubtful in these stories whether the reference is to Codices written according to the old Kūfan tradition or copies made of the official 'Uthmānic text. The balance of probability is that they were copies of the standard text brought to 'Alqama for checking because of his authority on the question of correct orthography.

A little group of readings from him which depend on a somewhat different consonantal text from that in our hands, may be presumed to go back to his own non-'Uthmānic Codex.

SŪRA II

98/92: مِكَالٌ - مِكَائِلٌ as Ibn Muḥaiṣin.

196/192: وَأَقِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ - وَأَتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ as Ibn Mas'ūd.

255/256: الْقِيَامُ - الْقِيَامُ as 'Umar and Ibn Mas'ūd, though some said he read الْقِيَامُ.

SŪRA III

2/1: الْقِيَوْمُ - as in II 255/256.

SŪRA IX

28: عَمَلَةٌ - عَمَلَةٌ as the friends of Ibn Mas'ūd.

SŪRA XIV

50/51: قَطْرَانٍ - قَطْرَانٍ as Ibn 'Abbās, Sa'īd b. Jubair and Qatāda.

SŪRA XVI

76/78: يُوَجِّهُ - يُوَجِّهُ as Ibn Mas'ūd, but others said يُوَجِّهُ or يُوَجِّهُ.

SŪRA XVIII

53/51: مَوَافِعُهَا - مَوَافِعُهَا. See also Ibn Mas'ūd's reading.

SŪRA XXV

18/19: مَا كَانَ - مَا without the كَانَ.

61/62: سُرَجًا - سُرَجًا as Ibn Mas'ūd, supporting the Kūfan reading.

SŪRA XXVI

137: خُلِقَ - خُلِقَ as Ibn Mas'ūd, though some said they read خُلِقَ.

SŪRA LXVII

3: تَفَاوُتٍ - تَفَاوُتٍ like Ibn Mas'ūd supporting the Kūfan reading.

SŪRA LXXVIII

23: لَيْثِينَ - لَيْثِينَ like Ibn Mas'ūd supporting the reading of Hamza.

SŪRA LXXXIII

26: خَاتِمُهُ - خَاتِمُهُ as 'Alī, supporting the reading of al-Kisā'ī, though others said he read خَاتِمُهُ.

CODEX OF HITṬĀN † 73 (?)

This was an early Baṣran Codex. It is listed by Ibn Abī Dāwūd who quotes from it (p. 90) a variant in Sūra III, 144/138 where it agrees with the texts of Ibn Masʿūd and Ibn ʿAbbās.

Hiṭṭān b. ʿAbdallāh ar-Ruqāshī hardly figures at all in the *qirāʾāt* literature, but owes his fame to having been the teacher of al-Ḥasan al-Baṣrī. Hiṭṭān was himself a pupil of Abū Mūsā al-Ashʿarī, and his Codex doubtless was a secondary one based on that of Abū Mūsā. It is tempting to think that many of the *shādhah* readings of al-Ḥasan are derived from his Codex and ultimately from Abū Mūsā, but we have no means at present of separating out such readings.

The only variant quoted from him is *رَسُولٌ* instead of *الرَّسُولُ* in Sūra III, 144/138 which some say he also read in V, 75/79.

CODEX OF SAʿĪD B. JUBAIR † 94

Saʿīd b. Jubair al-Walibī was a black and a client by enfranchisement to the tribe of Wāliba b. al-Ḥārith. He was famous as an exegete and is claimed by some as a member of the School of Ibn ʿAbbās. He began life as Secretary to Ibn Masʿūd and later served in the same capacity to Abū Mūsā al-Ashʿarī¹). He was also famous for his recitation of the Qurʾān and it was said that one night he would recite according to the text of Ibn Masʿūd and the next according to the text of Zaid b. Thābit²) (meaning probably the ʿUthmānī text).

That he had a Codex we know only from the fact that it is listed by Ibn Abī Dāwūd (p. 89). This Codex would doubtless have been a secondary one and one of eclectic type. Saʿīd is included among the early Kūfan *Qurraʾ* (Nashr I, 8), and from his connection with Ibn Masʿūd we might expect his Codex to represent some form of the Kūfan text tradition dependent on Ibn Masʿūd. The *Ṭabaqāt* books, however, give him as deriving his text from Ibn ʿAbbās, and he is also said to have studied under Ibn ʿUmar. The *shādhah* readings that have been preserved from him support this conclusion as to the mixed nature of his text.

1) Ibn Khallikān I, 565. There are also stories of how he used to check Codices (Ibn Abī Dawūd, p. 156), though here the reference is doubtless to Codices copied from the official text.

2) Ibn al-Jazari I, 305.

SŪRA II

106/100: تُنْسَاهَا - تُنْسَاهَا, as az-Zuhri and al-Ḥasan. See also Ubai and Ibn Mas'ūd.

137/131: بِمِثْلِ مَا - بِمِثْلَا, as in the Codices of Ibn Mas'ūd and Anas.

158/158: أَنْ لَا يَطَّوَّفَ - أَنْ لَا يَطَّوَّفَ. So Ibn 'Abbās and 'Alī. See also Ibn Mas'ūd.

184/180: يُطَوِّفُونَهُ - يُطَوِّفُونَهُ, as Ibn 'Abbās and others.

199/195: النَّاسِ - النَّاسِ, as Ibn 'Abbās.

267/269: تَتَّبِعُوا - تَتَّبِعُوا, as Mu'adh, 'Isā ath-Thaqafi and others. See Ubai.

283: كَاتِبًا - كَاتِبًا, as Abū'l-Āliya, Abū Ḥaiwa and al-Jahdarī.

SŪRA III

187/184: أَخَذَ رَبُّكَ مِنَ الَّذِينَ أُوتُوا - أَخَذَ اللَّهُ مِمَّنْ أُوتُوا الْكِتَابَ. See Ibn Mas'ūd.

SŪRA IV

24/28: مِنْهُمْ إِلَى أَجَلٍ مُّسَمًّى - مِنْهُمْ, as Ubai and Ibn Mas'ūd.

31/35: كَبِيرًا - كَبِيرًا, as Ibn 'Abbās and Mujāhid.

43/46: سَكْرَى - سَكْرَى. So Ibn Mas'ūd and al-A'mash.

102/103: أَمْنَعَكُمْ - أَمْنَعَكُمْ. So read also by 'Ikrima.

162/160: وَالْمُقِيمِينَ - وَالْمُقِيمِينَ, as Ubai, Ibn Mas'ūd and others.

SŪRA V

3/4: وَمَا أَكَلَ السَّبْعُ - وَمَا أَكَلَ السَّبْعُ, as Ubai, Ibn Mas'ūd and Ibn 'Abbās.

أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ - أُوتُوا الْكِتَابَ: 5/7.

69/73: وَالصَّائِينَ - وَالصَّائِينَ, as Ubai and others.

89/91: كَسَوْتَهُمْ - كَسَوْتَهُمْ. So Ibn as-Samaifa.

96/97: طَعْمَهُ - طَعْمَهُ. So Ibn 'Abbās, al-Ḥasan and others.

SŪRA VI

74: إِزْرًا - إِزْرًا, given also from Ibn 'Abbās.

99: وَيَنْعِهِ - وَيَنْعِهِ. So Ibn as-Samaifa and Ibn Abī 'Abī.

105: دَرَسَتْ - دَرَسَتْ as 'Alī and Ibn 'Abbās.

SŪRA VII

74/72: وَتَنَحَّاتُونَ - وَتَنَحَّاتُونَ. So Yaḥyā b. Ya'mar, al-Ḥasan and al-Jahdarī.

117/114: تَلَقُّمٌ - تَلَقُّمٌ. So Mu'adh and Abū Nahik.

127/124: إِلَهَتِكَ - إِلَهَتِكَ. So Ibn Mas'ūd and Ibn 'Abbās.

194/193: عِبَادًا أَمَّا لَكُمْ - عِبَادًا أَمَّا لَكُمْ.

201/200: طَائِفٌ - طَائِفٌ, as Ibn 'Abbās and Abū's-Sammāl.

تَذَكَّرُوا (p). تَذَكَّرُوا, though some said he read تَذَكَّرُوا.

SŪRA IX

17: مَسَاجِدَ - مَسَاجِدَ, as Ibn Kathīr and Abū 'Amr.

19: سَفَاةً - سَفَاةً, as Ibn az-Zubair and Abū Ḥaiwa.

وَعِمْرَةَ الْمَسْجِدِ الْحَرَامِ - وَعِمْرَةَ الْمَسْجِدِ الْحَرَامِ but some say he read عِمَارَةً.

90/91: الْمُعْتَذِرُونَ - الْمُعْتَذِرُونَ, as Abū Shaikh and Abū Ḥaṣīn.

SŪRA X

76/77: لِسَحَرٍ - لِسَحَرٍ, as Mujāhid and al-A'mash.

SŪRA XI

69/72: قَالُوا سَلَامًا قَالَ سَلَامٌ وَكُلُّ شَيْءٍ سَلِمَتْ — قَالُوا سَلَامًا قَالَ سَلِمَتْ
عَلَيْهِ الْمَلَائِكَةُ فَقَالُوا سَلَامًا قَالَ سَلَامٌ.

SŪRA XII

72: صَوَاعٍ — صِيَاعٍ, but others said he read صَوَاعٍ or صَوَاعٍ
or صَوَاعٍ.

76: وِعَاءٌ — إِعَاءٌ, as ʿIsā ath-Thaqafī and Abān b. Taghlib.

SŪRA XIII

31: دِيَارِهِمْ — دَارِهِمْ, as Mujāhid.

SŪRA XIV

50/51: فِطْرَانِ — فِطْرَانِ. So Ibn ʿAbbās, Qatāda and ʿIkrima.
Some said فِطْرَانِ.

SŪRA XVII

4: الْكِتَابِ — الْكِتَابِ. So read by Abū ʿĀliya.

23/24: وَقَصَى — وَقَصَى, as Ibn Masʿūd, Ubai and Ibn ʿAbbās.

102/104: عَلِمْتَ يَا فِرْعَوْنُ — عَلِمْتَ, as Ibn ʿAbbās.

SŪRA XVIII

79/78: وَرَاءَهُمْ — أَمَامَهُمْ, as Ubai and Ibn ʿAbbās.

109: مَدَدًا — مَدَدًا, as Ibn Masʿūd, Ibn ʿAbbās and Mujāhid.

SŪRA XX

63/66: إِنَّ هَذَيْنِ — إِنَّ هَذَيْنِ, the reading of Abū ʿAmr.

69/72: تَلَقَّفَ — تَلَقَّفَ. So read by Muʿadh and Abū Nahīk, as in
VII, 114.

SŪRA XXII

2: سُكْرَى — سُكْرَى, as al-Aʿmash and Abū ʿl-Jawzā. So سُكْرَى
for سُكْرَى.

18: حَقًّا — حَقًّا.

27/28: رُجَالًا — رُجَالًا, as Ibn ʿAbbās, but some said they read رُجَالًا.

36/37: صَوَافٍ — صَوَافٍ, as Ibn Masʿūd, Ibn ʿAbbās and others.

SŪRA XXIII

67/69: سُبْرًا — سُبْرًا. So ʿIkrima, Muʿadh and Ibn Dharr.

SŪRA XXIV

27: تَسْتَأْذِنُوا — تَسْتَأْذِنُوا, as Ibn ʿAbbās.

33: لَهْنٌ غَفُورٌ — لَهْنٌ غَفُورٌ, as Ibn Masʿūd and Ibn ʿAbbās.

35: دُرِّيٌّ — دُرِّيٌّ. So ʿIkrima, Qatāda and Yaḥyā b. Yaʿmar.

36: وَالْإِصْصَالِ — وَالْإِصْصَالِ. As Abū Mijlaḥ.

61/60: مَفَاتِيحُهُ — مَفَاتِيحُهُ.

SŪRA XXVIII

32: فَذَانِكَ — فَذَانِكَ. So read by Muʿadh, Abū Nahīk and
Abū ʿl-Mutawakkil.

48: سَاحِرَانِ تَظَاهَرَا — سَاحِرَانِ تَظَاهَرَا, as Ibn ʿAbbās and Ibn
as-Zubair.

SŪRA XXXIV

14/13: مِنْ سَائِهِ — مِنْ سَائِهِ, as Ibn Masʿūd, Abū ʿs-Sawwār and al-
Jaḥdarī.

37/36: جَزَاءُ الضَّعْفِ — جَزَاءُ الضَّعْفِ. So Muʿadh, Abū Nahīk and
Yaʿqūb.

SŪRA XXXV

12/13: سَائِعٌ - سَيْعٌ. So read by Mu'adh, Abū Rajā' and Abū Ḥaiwa.

SŪRA XXXVII

103: سَلَمًا - أَسَلَمًا. So Ibn Mas'ūd, 'Alī and Mujāhid.

SŪRA XXXIX

3/4: قَالُوا مَا نَعْبُدُهُمْ - مَا نَعْبُدُهُمْ. So Ibn Mas'ūd.

9/12: وَيَحْذَرُ عَذَابَ الْآخِرَةِ - يَحْذَرُ الْآخِرَةَ. So Ubai.

SŪRA XLVIII

9: يُسَبِّحُوا اللَّهَ - تُسَبِّحُوهُ. So read by Ibn Mas'ūd.

29: أَثَارٍ - أَثَرٍ, as Ibn Mas'ūd, al-Ḥasan and Abū Ḥaṣīn.

SŪRA L

19/18: سَكْرَتُ - سَكَرَاتُ, as Ibn Mas'ūd, Ibn Dharr and Ibn Qais.

الْحَقِّ بِالْمَوْتِ - الْحَقِّ بِالْحَقِّ, as Ibn Mas'ūd and Ubai.

30/29: يَقُولُ اللَّهُ - يَقُولُ.

SŪRA LI

25: سَلَامًا - سَلَمًا. So read by al-A'mash, Ṭalḥa and an-Nakha'ī.

SŪRA LIII

12: أَفْتَمَرُونَهُ - أَفْتَمَرُونَهُ, as Ibn Mas'ūd, 'Alī, Ibn 'Abbās and Ḥamza.

SŪRA LIV

7: خَاشِعًا - خُشِعًا, as Ibn 'Abbās, Ḥamza and al-Kisā'ī.

SŪRA LV

35: وَلَحَسٌ - وَلَحَسٌ. So Abū Ḥaiwa.

SŪRA LVII

29: كَيْ لَا يَعْلَمَ or others said لِكَيْ لَا يَعْلَمَ or كَيْ لَا يَعْلَمَ.

SŪRA LXIII

10: فَأَصْدَقَ - فَأَتَصَدَّقَ, as Ubai and Ibn Mas'ūd.

وَأَكُونُ - وَأَكُونُ, as Ibn Mas'ūd and Ibn 'Abbās, and the Baṣran reading.

SŪRA LXVII

3: تَفَاوَتْ - تَفَوَّتْ, like Ibn Mas'ūd and the majority of Kūfans.

SŪRA LXXII

3: جَدًّا رَبَّنَا - جَدُّ رَبَّنَا.

SŪRA LXXIV

33/36: إِذَا دَبَّرَ - إِذَا دَبَّرَ, though some said he supported TR.

SŪRA LXXVII

33: جَمَلَاتٍ - جَمَلَتٍ. So read by Ibn 'Abbās, al-Ḥasan and Qatāda.

SŪRA LXXVIII

1: يَسَاءَلُونَ - يَسَاءَلُونَ, as Abū 'l-Jawzā', but some said he read تَسَاءَلُونَ like Ibn Mas'ūd.

23: لَيْثِينَ - لَيْثِينَ, like Ibn Mas'ūd supporting the reading of Ḥamza.

SŪRA LXXXI

24: يَظْلِينَ — يَضْنِينَ as Ibn Mas'ūd, Ibn 'Abbās and others.

SŪRA LXXXII

6: أَعْرَكَ — غَرَّكَ. So read by al-A'mash.

SŪRA LXXXVIII

16: مَبْثُوتَةٌ مَتَكْنِينَ فِيهَا نَاعِمِينَ فِيهَا — مَبْثُوتَةٌ.

SŪRA XCIX

4: تُحَدِّثُ — تُنَبِّئُ or some said تُنَبِّئُ as Ibn Mas'ūd.

CODEX OF TALĤA † 112

In the Codex of TalĤa b. Muṣarrif we have another secondary Codex dependent on that of Ibn Mas'ūd. TalĤa was a member of the Kūfan School, associated therein with an-Nakha'ī († 95), Yahyā b. Waṭṭhāb († 103) and al-A'mash († 148), and was known to have had an *ikhtiyār* of his own which was transmitted by Fayāḍ b. Ghazwān¹). His fame as a Reader was so great that he came to be known as *Sayyid al-Qurrā'*.

The only mention of his Codex is in Ibn Abī Dāwūd where however, no readings from him are given and no statement made about his Codex. As his *shādh* readings were numerous and very famous, the probability is that some pages have dropped out of the original from which the Zāhiriya MS of Ibn Abī Dāwūd was copied.

1) *Fihrist* 31¹; Ibn al-Jazarī, *Ṭabaqāt* I, 343.

SURA I

4/3: مَالِكٍ - مَلِكٍ, i.e. the non-Kūfan reading.

SURA II

- 9/8: إِنْ يُخَادِعُونَ إِلَّا - يُخَادِعُونَ.
 22/20: مَهْدًا - مِهَادًا, though some said.
 61/58: مِصْرًا - مِصْرَ, as in the Codex of Ibn Mas'ūd.
 74/69: تَنْشَقُّ - يَنْشَقُّ or some said يَنْشَقُّ.
 83/77: حُسْنًا - حُسْنَى, as read by Ubai and al-Hasan.
 124/118: الظَّالِمِينَ - الظَّالِمُونَ, as Ibn Mas'ūd and Ibn 'Abbās,
 125/119: مَثَابَةً - مَثَابَاتٍ, so read also by al-A'mash.
 159/154: يَسْنَهُ - يَسْنَهُ, making the subject Allāh. So read by Ibn Mas'ūd.

- 222: اَلْمُطَهَّرِينَ - اَلْمُطَهَّرِينَ.
 259/261: وَانْظُرْ لِطَعَامِكَ وَشَرَابِكَ - فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ. See also Ibn Mas'ūd's reading. Some, however, said Talha merely read يَسَنَّ for يَتَسَنَّهْ.
 280: فَنَظَرَهُ - فَنَظَرَهُ, as Ibn Abī Lailā and 'Isā ath-Thaqafī.
 284: فَيَغْفِرُ - فَيَغْفِرُ, as Ibn Mas'ūd and al-A'mash.
 285: وَالْمُؤْمِنُونَ - وَالْمُؤْمِنُونَ, as 'Alī and Ibn Mas'ūd.
 285: كِتَابِهِ وَلِقَاءِهِ وَرُسُلِهِ - كِتَابِهِ وَرُسُلِهِ, as Ibn Mas'ūd.

SURA III

- 140/134: يَصْبِكُمْ - يَتَسَبَّحُكُمْ.
 143/137: فَلَقَدْ - فَقَدْ.

- 176/170: يُسْرِعُونَ - يُسْرِعُونَ.
 181/177: يَقُولُونَ - قَالُوا, as Ibn Mas'ūd.
 195/194: قَاتِلُوا وَقَاتِلُوا - قَتَلُوا وَقَتَلُوا.

SURA IV

- 3: أَنْ لَا تُعْبِلُوا - أَلَّا تُعْمَلُوا.
 19/23: أَنْ يَفْحَشْنَ - أَنْ يَأْتِينَ بِفَاحِشَةٍ, as Ubai.
 24/28: مِنْهُمْ إِلَى أَجَلٍ مُّسَمًّى - مِنْهُمْ, as Ibn Mas'ūd and Ubai.
 34/38: فَالْصَّالِحَاتُ قَوَّاتٌ حَافِظَاتٌ - فَالْصَّالِحَاتُ قَوَّاتٌ حَافِظَاتٌ, as Ibn Mas'ūd.

SURA V

- 13/16: قَسِيَّةٌ - قَسِيَّةٌ. So read by al-A'mash and Ibn Abī Lailā.
 64/69: بُسُطَانٍ - مَبْسُوطَانٍ, as Ibn Mas'ūd, though some say they read بُصُطَانٍ.
 115: سَأُنْزِلُهَا - إِنِّي مُنْزِلُهَا, as Ibn Mas'ūd and al-A'mash.

SURA VI

- 2: لِيَقْضَى - ثُمَّ قَضَى.
 23: ثُمَّ مَا كَانَ - ثُمَّ لَمْ تَكُنْ, as Ibn Mas'ūd.
 57: يَقْضَى بِاتِّحَاقٍ - يَقْضَى اتِّحَاقٌ, as Ibn Mas'ūd and al-A'mash.
 71/70: أَسْتَهْوَاهُ الشَّيْطَانُ - أَسْتَهْوَاهُ الشَّيْطَانُ, as Ibn Mas'ūd and al-A'mash.
 105: دَرَسَ - دَرَسَتْ, a reading also given from Ibn Mas'ūd.
 111: قَبِيلًا - قَبِيلًا, as Ibn Mas'ūd and al-A'mash, though some said he read قَبَلًا.
 122: أَفَمِنْ - أَوْ مِنْ.

125: يَصْعَدُ - يَصْعَدُ, as Ibn Mas'ūd and al-A'mash.

138/139: حَجْرٌ - حَجْرٌ, as Ubai and Ibn Mas'ūd.

SŪRA VII

40/38: الْخَبِطُ - الْخَبِطُ, as Ibn Mas'ūd, but some said he read
الْخَبِطُ as Abū Razīn.

93/91: إِيْسَى - إِيْسَى. So read by al-A'mash.

154/153: سَكَنَ - سَكَنَ, as Mu'āwiya b. Qurra, but others said he
read سَكَنَ.

157/156: وَيُذْهِبُ - وَيُذْهِبُ.

وَالْإِنْجِيلِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ كِتَابِ اللَّهِ وَرَسُولِهِ - وَالْإِنْجِيلِ.

165: بَيْسٍ - بَيْسٍ, so Qatāda, az-Zuhri and Khārija.

196/195: نَزَّلَ الْكِتَابَ بِأَنحَى - نَزَّلَ الْكِتَابَ. So Abū 'l-Mutawakkil
and Ibn Mijlaz.

SŪRA VIII

1: يَسْأَلُونَكَ الْأَنْفَالَ - يَسْأَلُونَكَ الْأَنْفَالَ, as Ibn Mas'ūd and
many others.

73/74: تَفْعَلُوا - تَفْعَلُوا. So Ibn Khuthaim.

SŪRA IX

8: إِيْلًا - إِيْلًا. So read by 'Ikrima, and Ibn 'Umar.

37: النَّسَى - النَّسَى, as as-Sulamī though some said النَّسَى as
Mujāhid.

51: لَنْ يُصِيبَنَا - لَنْ يُصِيبَنَا. See Ibn Mas'ūd's reading.

52: إِلَّا إِحْدَى - إِلَّا إِحْدَى, as Ibn Muḥaiṣin.

108/109: يَطْهَرُوا - يَطْهَرُوا, as al-A'mash.

110/111: حَتَّى تَقَطَّعَ قُلُوبُهُمْ - أَنْ تَقَطَّعَ قُلُوبُهُمْ, or some said
أَنْ تَقَطَّعَ قُلُوبُهُمْ as the Friends of Ibn Mas'ūd, others
as Abū's-Sammāl.

114/115: وَمَا أَسْتَغْفِرُ إِلَّا رَأْسَهُ - وَمَا أَسْتَغْفِرُ إِلَّا رَأْسَهُ, or some said
مَا يَسْتَغْفِرُ إِلَّا رَأْسَهُ.

126/127: لَا تَرَى - لَا تَرَى, as Ubai, Ibn Mas'ūd and al-A'mash.

SŪRA X

79/80: سَحَارٍ - سَحَارٍ, which was the Kūfan reading.

SŪRA XI

37/39: بِأَعْيُنِنَا - بِأَعْيُنِنَا.

49/51: مِنْ قَبْلِ هَذَا الْقُرْآنِ - مِنْ قَبْلِ هَذَا. So Ibn Mas'ūd.

102/104: إِذْ - إِذْ, as Ubai.

SŪRA XII

11: تَأْمَنَّا - تَأْمَنَّا or some said تَأْمَنَّا as Ubai, al-Ḥasan and
al-A'mash.

13: لِيَحْزُنُنِي - لِيَحْزُنُنِي. So read by Zaid b. 'Alī and Sulaimān
at-Taimī.

SŪRA XIV

9/10: تَدْعُونَا - تَدْعُونَا.

42/43: تَحْسَبُ - تَحْسَبُ, also in v. 48.

SŪRA XV

2: رَبَّنَا - رَبَّنَا. So Abū Nahik, Abū's-Sammāl and Ibn as-
Samaifa.

55: الْقَنْطَرِينِ - الْقَنْطَرِينِ. So Ibn Waththāb, Al-A'mash and
others.

SŪRA XVI

- 12: وَالنَّجْمُ - وَالرَّيَّاحُ, as Ibn Mas'ūd and al-A'mash.
 76/78: يُوْجِهَهُ - يُوْجِهَهُ, as Ibn Mas'ūd and 'Alqama, but some said he read يُوْجِهَهُ and others يُوْجِهَهُ.

SŪRA XVII

- 23/24: يَبْلُغَانِ - يَبْلُغَانِ, supporting the Kūfan reading.
 كَلَامَهُمَا - كَلَامَهُمَا. So read by Ibn Qais and Abū Ḥaṣīn.
 44/46: تُسَبِّحُ - تُسَبِّحُ, as Ibn Mas'ūd and al-A'mash.
 100/102: تَخْزَنُونَ - تَخْزَنُونَ. So Ibn Khuthaim.
 110: أَيَا مَنْ - أَيَا مَنْ.
 111: لَهُ شَرِيكَ - لَهُ شَرِيكَ, as read by Abū's-Sammāl.

SŪRA XVIII

- 38/36: لَكِنَّا هُوَ اللَّهُ - لَكِنَّا هُوَ اللَّهُ.
 45/43: الرَّيَّاحُ - الرَّيَّاحُ, supporting the Kūfan reading.
 53/51: مُلَاقُوها - مُلَاقُوها, as Ibn Mas'ūd and al-A'mash.
 55/53: قَبِيلاً - قَبِيلاً, as Ubai and Ibn Qais.
 86/84: حَامِيَةً - حَامِيَةً. So Ibn Mas'ūd with the reading of Ḥamza and Ibn 'Āmir.
 94/93: خَرَجَا - خَرَجَا, supporting the Kūfan reading.
 109: مِنْ قَبْلِ أَنْ يُفْضَى - قَبْلَ أَنْ تَنْفَدَ. See Ibn Mas'ūd.

SŪRA XIX

- 9/10: خَلَقْنَاكَ - خَلَقْنَاكَ, as the reading of Ḥamza and al-Kisālī.
 11/12: سَيِّحُوا - سَيِّحُوا.

- 34/35: قَالَ آمَنُ - قَوْلَ آمَنُ, as al-A'mash, but some said he read قَوْلَ آمَنُ as Ibn Mas'ūd.
 60/61: سَيَدْخُلُونَ - يَدْخُلُونَ, as Ibn Mas'ūd.
 66/67: لَسَا خَرَجُ - لَسَا خَرَجُ or some said لَسَا خَرَجُ and others لَسَا خَرَجُ as Ibn Mas'ūd.
 93/94: آتَى الرَّحْمَنَ - آتَى الرَّحْمَنِ. So Ibn Mas'ūd, Ibn az-Zubair and others.

SŪRA XX

- 2/1: مَا نُزِّلَ عَلَيْكَ الْقُرْآنُ - مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ, as Ibn Fa'id al-Baṣrī.
 13: وَإِنَّا اخْتَرْنَاكَ - وَإِنَّا اخْتَرْنَاكَ, as the reading of Ḥamza and al-A'mash.
 69/72: سَجَرٍ - سَجَرٍ, supporting the Kūfan reading.
 80/82: أَنْجَيْنَاكُمْ - أَنْجَيْنَاكُمْ, supporting the Kūfan reading.
 81/83: رَزَقْنَاهُمْ - رَزَقْنَاهُمْ, supporting the Kūfan reading.
 98: إِلَّا هُوَ الرَّحْمَنُ رَبُّ الْعَرْشِ - إِلَّا هُوَ.
 102: يُبَشِّرُ الْمُجْرِمُونَ - نَحْشُرُ الْمُجْرِمِينَ, as al-Ḥasan, though some said he read نُحْشُرُ.

SŪRA XXI

- 90: يَدْعُونَا - يَدْعُونَا.
 95: حَرَامٌ - حَرَامٌ, supporting the Kūfan reading like Ibn Mas'ūd.
 112: رَبِّي أَحْكَمُ - رَبِّي أَحْكَمُ, as aḍ-Ḍaḥḥāk and Ya'qūb.

SŪRA XXII

- 2: سُكَّرَى - سُكَّرَى, as an-Nakhā'ī and Ibn Waththāb.

- 11: خَسِرَ -- خَاسِرَ, as Mujāhid and Ibn Abī 'Abla. It involves a following خِرَةٍ.
 23: لَوْلُوا -- لَوْلُو, as al-Ḥasan, al-A'mash and Ibn Waththāb, though some say he read لَوِي or لَوِي or لَوِي.
 39/40: يَفْتَلُونَ -- قَاتَلُوا, as Ibn Mas'ūd.

SŪRA XXIII

- 1: أَفْلَحَ -- أَفْلَحُوا, but others said أَفْلَحَ as Ikrima and al-Jahḍarī, and others أَفْلَحَ.
 20: تُخْرِجُ الدُّهْنَ -- تَنْبُتُ بِالدُّهْنِ, as Ibn Mas'ūd.
 67/69: سَمِرًا -- سَمِرًا, as Ubai and Ibn Mas'ūd.
 106/108: قَالُوا بَلْ رَبَّنَا -- قَالُوا رَبَّنَا, as Ubai and Ibn Khuthaim.

SŪRA XXV

- 48/50: جَعَلَ -- أَرْسَلَ, as Ibn Mas'ūd.
 49/51: لِنُحْيِيَ -- لِنُنْشِرَ, as Ibn Mas'ūd, Ibn Qais and Ibn Dharr.
 69: يُضَاعَفُ الْعَذَابُ -- يُضَاعَفُ لَهُ الْعَذَابُ.
 74: دُرِّيَّتَنَا -- دُرِّيَّتَنَا, the reading of Abū 'Amr, Ḥamza and al-Kisā'ī.

SŪRA XXVI

- 4/3: فَظَلَّتْ -- فَتَظَلَّلَ, as Ibn Mas'ūd and Ibn Dharr.
 81: وَإِذَا مِتُّ فَهُوَ يُحْيِيَنِي -- وَالَّذِي يُحْيِيَنِي ثُمَّ يُمِيتُنِي, as Ibn Mas'ūd and Ibn Dharr.
 111: وَاتَّبَعَكَ -- وَاتَّبَعَكَ, as Ibn 'Abbās, Abū Ḥaiwa and al-Dahḥāk.

SŪRA XXVII

- 14: عَلِيًّا -- عَلِيًّا, as Ubai and Abū'l-Āliya, though some said he read عَلِيًّا as Ibn Mas'ūd.
 49/50: لَنَقُولَنَّ -- لَنَقُولَنَّ but some said he read لَنَفْسِمَنَّ as Ibn Khuthaim.
 66/68: بَلْ أَدْرَكَ -- بَلْ أَدْرَكَ, as al-Ḥasan and al-A'raj.
 81/83: يَهْدِي الْعُمَى -- يَهْدِي الْعُمَى supporting the reading of Ḥamza.

SŪRA XXVIII

- 7/6: فَإِذَا خَشِيتُ أَنْ تُسَمِّعَ عَلَيْكَ -- فَإِذَا خَفَتِ عَلَيْهِ, as Ubai and Ibn Khuthaim.
 48: سَاحِرَانِ أَظَاهَرَا -- سَمْرَانِ تَظَاهَرَا, as Ibn Mas'ūd.
 61: أَمِنْ -- أَمِنْ, as Ibn Mas'ūd.
 66: يَسَاءَلُونَ -- يَسَاءَلُونَ, as Ibn Mas'ūd and Abū'l-Jawzā'.
 82: لَنُخَسَفَ -- لَنُخَسَفَ, as Ibn Mas'ūd and al-A'mash, though some said he read لَنُخَسَفَ as Abū Rajā'.

SŪRA XXIX

- 58: لَنُثَوِّنَهُمْ -- لَنُثَوِّنَهُمْ, supporting the Kūfan reading with Ibn Mas'ūd and 'Alī.

SŪRA XXX

- 11/10: يَبْدُوا -- يَبْدُوا, as Ibn Mas'ūd.

SŪRA XXXI

- 14/13: وَفَصَّلَهُ -- وَفَصَّلَهُ, as al-Ḥasan, Abū Rajā' and al-Jahḍarī.
 27/26: وَبَحَرٌ -- وَبَحَرٌ, as Ubai and Ibn Mas'ūd.

SŪRA XXXIII

20: بَادُونَ - بُدَى, as Ibn 'Abbās, Ibn Qais and Ibn Mas'ūd.

56: صَلُّوا عَلَيْهِ - صَلَّى اللَّهُ عَلَيْهِ, as Ibn Khuthaim. See Ibn Mas'ūd.

SŪRA XXXIV

1: اَلْحَمْدُ فِي الْآخِرَةِ - وَلَهُ اَلْحَمْدُ فِي الْآخِرَةِ omitting فِي. So Ibn Khuthaim.

14/13: مَا لَبِثُوا حَوْلًا - مَا لَبِثُوا. So Ibn Khuthaim.

37/36: اَلْغُرَفَاتِ - اَلْغُرْفَةِ, supporting the reading of Ḥamza.

51/50: وَآخِذُوا - وَأَخِذْ, though some said he read آخِذْ like Ibn Mas'ūd.

SŪRA XXXV

18/19: مَن اَزَّكَّى فَاَنَابَا يَزَّكَّى - مَن تَزَّكَّى فَاَنَابَا يَزَّكَّى, as Ibn Mas'ūd.

35/32: اَلَّذِي وَرَّثَنَا اَلْاَرْضَ مِن فَضْلِهِ - اَلَّذِي اَحْلَاْنَا دَارَ اَلْبَقَاةِ مِن فَضْلِهِ. So Ibn Khuthaim.

SŪRA XXXVI

23/22: يُرْدَنِي - يُرْدَنِي.

35: عَمَلَتْ - عَمِلَتْ supporting the Kūfan reading.

55: فَكَيْهِنَ - فَكَيْهَيْنَ, as Ibn Mas'ūd and al-A'mash.

56: ظَلَّلَ - ظَلَّلَ, supporting the Kūfan reading.

65: See Ibn Mas'ūd's reading.

83: مَلَكَةٌ - مَلَكُوتُ, as Ibn Mas'ūd, an-Nakha'i and al-A'mash.

SŪRA XXXVII

134: He read the verse وَوَقَّيْنَاهُ وَاَهْلَهُ كَلِّمُوا اِلَّا عَجُوزًا, as Ibn Khuthaim.

تَذْكُرُونَ - تَذْكُرُونَ 155.

SŪRA XXXVIII

46: بِخَالِصَتِهِمْ - بِخَالِصَتِهِمْ, as al-A'mash.

SŪRA XXXIX

36/37: عِبَادَهُ - عِبَادَهُ. So read also by Mujāhid and Ibn Waththāb.

SŪRA XLI

35: يَلْقَاهَا - يَلْقَاهَا, so read by Ibn Mas'ūd, Ibn Dharr and Abū Ḥaṣīn.

47: شَرَاتٍ - شَرَةٍ, supporting the Kūfan reading.

53: سَنُرِيهِمْ - وَلَنُرِيَهُمْ, as Ibn Khuthaim.

SŪRA XLIII

33/32: مَعَارِجَ - مَعَارِجَ, as Ibn Mas'ūd and Ibn Qais.

85: تُحْشَرُونَ - تُرْجَعُونَ, as Ibn Khuthaim.

SŪRA XLV

5/4: اَلرَّيْحَ - اَلرَّيْحَ, supporting the Kūfan reading.

23/22: غَشَوَةٌ - غَشَوَةٌ, supporting the Kūfan reading.

SŪRA XLVIII

9: يُسَبِّحُوا اللَّهَ - يُسَبِّحُوا اللَّهَ, as Ubai and Ibn Mas'ūd.

15: كَلِمَ اللَّهُ - كَلِمَ اللَّهُ, as Ibn Mas'ūd and the Kūfans.

SŪRA XLIX

10: تَرْتَدُّونَ - تَرْتَدُّونَ, as Ibn Khuthaim.

12: تَتَنَبَّأُوا - تَتَنَبَّأُوا. So Mu'adh and Ibn Khuthaim.

SŪRA L

19/18: *أَلَمْ يَأْتِ بِالنَّوْتِ - أَلَمْ يَأْتِ بِالنَّوْتِ*, as Ubai and Ibn Mas'ūd.

SŪRA LI

25: *سَلَّمَ - سَلَّمَ*, as al-A'mash, an-Nakha'i and Sa'īd b. Jubair.

SŪRA LII

21: *لَتَنَامُ - لَتَنَامُ*, as Ubai and Ibn Mas'ūd, though some said he read *لَتَنَامُ*.

SŪRA LIII

50/51: *عَادَا الْأُولَى - عَادَا*, as Ibn Mas'ūd.

58: *لَيْسَ لَهَا مِمَّا يَدْعُونَ مِنْ دُونِ اللَّهِ - لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ*.
كَاشِفَةٌ وَهِيَ عَلَى الظَّالِمِينَ سَامِعَاتُ الْغَاشِيَةِ.

SŪRA LIV

35: *وَلَقَدْ وَفَّيْنَا أَهْلَهُ لِمَنْ شَكَرَ لِي - مَنْ شَكَرَ*.
كُلُّهُمْ إِلَيْهِ إِلَّا عَجُوزًا فِي الْفَدْرِ. So read also by Ibn Khuthaim.

SŪRA LV

22: *الْوَلِيُّ - الْوَلِيُّ* or some said *الْوَلِيُّ*.

43, 44: He read here *تَصَلَّيْنَهَا لَا تَمُوتَانِ فِيهَا وَلَا نَحْيَانِ*. It was so read also by Ibn Khuthaim. See Ibn Mas'ūd. Some said that for *يَطُوفُونَ* he read *يَطُوفَانِ* (P) [perhaps *تطوفان* like Ibn Mas'ūd.]

SŪRA LVI

12: *جَنَّةٍ - جَنَّةٍ*.

50: Between 50 and 51 he added a verse *كَلَّا إِنَّ نَحْنُ إِلَّا مُكَذِّبُونَ* as did Ibn Khuthaim also.

SŪRA LVIII

8/9: *وَيَنْتَجُونَ - وَيَنْتَجُونَ*, like Ibn Mas'ūd supporting the reading of Hamza.

SŪRA LIX

4: *يُشَاقِقُ - يُشَاقِقُ*, as Ibn Mas'ūd and Abū Ḥaṣīn.

5: *فَوَمَّا - فَوَمَّا* though some said he read *فَوَمَّا* as Ibn Mas'ūd.

7: *لَقَلَّا - لَقَلَّا*, as Ibn Mas'ūd, Ibn Qais and Abū Ḥaṣīn.

9: *وَيُصِفُونَ - وَيُصِفُونَ*. So Abū Mijlaz and Ibn Khuthaim.

10: *غَلَّا - غَلَّا*, as Ubai and Ibn Mas'ūd.

21: *مُتَصَدِّعًا - مُتَصَدِّعًا*, as Ibn Mas'ūd and Abū Ḥaṣīn.

SŪRA LX

10: *لَا مَنْ يَجْلِلُنَ لَهُمْ - حِلُّ لَهُمْ*.

SŪRA LXI

6: *سَاحِرٌ - سَاحِرٌ*, supporting the reading of the Kūfans as did Ibn Mas'ūd.

SŪRA LXII

9: *فَأَمَضُوا - فَأَمَضُوا*, as Ubai, Ibn Mas'ūd and Ibn 'Abbās.

11: *مِنْ التِّجَارَةِ لِلَّذِينَ اتَّقَوْا - مِنْ التِّجَارَةِ*, as Ubai.

SŪRA LXV

1: *إِلَّا أَنْ يَفْحُشْنَ - إِلَّا أَنْ يَأْتِينَ بِنَحِشٍ مُبِينَةٍ*, as Ubai.

2: *أَجَاهُنَّ - أَجَاهُنَّ*, as Ibn Khuthaim.

4: *أَجَاهُنَّ - أَجَاهُنَّ*, as Ibn Mas'ūd, aḍ-Ḍaḥḥāk and Ibn Sirīn.

SŪRA LXVI

4: *تَظَهَّرَا - تَظَهَّرَا*, though some said he supported TR.

SŪRA LXVII

3: تَفَوَّتْ - تَفَوَّتْ, like Ibn Mas'ūd supporting the Kūfan reading.

8: تَمَيَّزَ - تَمَيَّزَ.

22: أَفَمِنْ - أَفَمِنْ though some said that this refers to v. 20 where he read أَفَمِنْ instead of أَفَمِنْ.

SŪRA LXVIII

32: سَيِّدُنَا - أَنْ يُدَلِّنَا, as Ibn Khuthaim.

SŪRA LXXII

2: يَدْعُو - يَدْعُو. So Ibn Khuthaim.

SŪRA LXXVI

21: عَالِيَهُمْ - عَالِيَهُمْ, as Ibn Mas'ūd and Zaid b. 'Alī

SŪRA LXXVII

41: ظَلَّلَ - ظَلَّلَ, as al-A'mash, az-Zuhri and al-A'raj.

SŪRA LXXVIII

23: لَيْثِينَ - لَيْثِينَ like Ibn Mas'ūd supporting the reading of Hamza.

35: لَا تَسْعَ - لَا يَسْعَوْنَ. So Ibn Khuthaim.

SŪRA LXXX

10: تَلَّهَى - تَلَّهَى, or some say he read تَلَّهَى.

SŪRA LXXXVIII

16: مَبْثُوتَةٌ مَتَكِّينَ فِيهَا نَاعِمِينَ - مَبْثُوتَةٌ. So Sa'īd b. Jubair and Ibn Khuthaim.

SŪRA XCII

14: تَلَّظَى - تَلَّظَى. So read by Ibn az-Zubair and Zaid b. 'Alī.

SŪRA XCV

2: سِينَاءَ - سِينَاءَ, as Ibn Mas'ūd, 'Umar and al-Ḥasan.

SŪRA CIV

9: بَعْدَ - فِي عَمَدٍ as Ibn Mas'ūd.

SŪRA CVIII

1: أَنْطَبْنَاكَ - أَنْطَبْنَاكَ, as al-Ḥasan and Ibn Muḥaiṣin.

'Ikrima Abū 'Abdallah the Berber slave of Ibn 'Abbās is famous in Qur'ānic science, where his numerous exegetical traditions were considered as carrying on the tradition of the School of Ibn 'Abbās¹). Our only information as to his having had a Codex is the statement in Ibn Abī Dāwūd p. 89 who quotes from it a variant on Sūra II. 217/214. He is noted in the *Tabaqāt* books, however, as having had a *riwāya fī ḥurūf* and as being a famous *ḥurūf* authority²).

Although closely associated with Ibn 'Abbās, he was also said to have taken readings from Abū Huraira and Ibn 'Umar, the latter of whom he consulted for his *ra'i* not for his *riwāya* since he was suspected of Khārijite leanings. He is included in the lists of the early Meccan *Qurrā'* (*Nashr* I, 8) and it may well be that his Codex was associated with the beginnings of the Meccan text tradition. From the stories of his wide travelling in search of knowledge it is likely that his Codex would be eclectic, and this, as we know, was characteristic of the early Meccan School.

1) He composed a book on *Nuzūl* which gave the tradition of Ibn 'Abbās (*Fihrist*, 38) and also a Commentary on the Qur'ān embodying that tradition (*Fihrist*, 34.)

2) Ibn al-Jazarī, *Tabaqāt* I, 515.

SŪRA I

7/6: الَّذِينَ — مَنْ, as Ibn Mas'ūd and al-Aswad.

7: وَلَا — وَغَيْرَ, as 'Alī, Ubai and al-Aswad.

SŪRA II

70/65: الْبَاقِرَ — الْبَاقِرَ (see Ibn Jaisch 674). So read by Ubai and Ibn Mas'ūd.

97/91: جِبْرَائِيلَ — جِبْرَائِيلَ, though some say he read جِبْرَائِيلَ as Ibn 'Abbās.

177/172: وَالصَّابِرُونَ — وَالصَّابِرِينَ, as al-Ḥasan, al-Jahḍarī and others. See Ibn Mas'ūd.

184/180: يُطِيقُونَهُ — يُطِيقُونَهُ, as Mujāhid and Ibn 'Abbās, but others said he read يُطِيقُونَهُ others يُطِيقُونَهُ others يُطِيقُونَهُ and others يُطِيقُونَهُ.

217/214: قَتَلَ فِيهِ قُلٌ قَتَلَ — قَتَلَ فِيهِ قُلٌ قَتَلَ, as Abū's-Sammāl.

233: تُضَارِرُ — تُضَارِرُ, as Ibn 'Abbās and aḍ-Ḍaḥḥāk. Likewise in v. 282.

283: فَإِنْ لَمْ تَجِدُوا كِتَابًا — وَإِنْ لَمْ تَجِدُوا كِتَابًا, as aḍ-Ḍaḥḥāk, Mujāhid and Ibn 'Abbās

فَرِهْنِ — فَرِهْنِ, given also from Shahr b. Ḥawshab.

SŪRA III

175/169: يُخَوِّفُكُمْ أَوْلِيَاءَهُ — يُخَوِّفُكُمْ أَوْلِيَاءَهُ, as Ibn Mas'ūd, Ibn 'Abbās and 'Aṭā'.

SŪRA IV

102/103: أَمْتَعْتِكُمْ - أَمْتَعَانِكُمْ. So Sa'īd b. Jubair.

162/160: وَالْمُفْسِدُونَ - وَالْمُفْسِدِينَ, as Ubai, Ibn Mas'ūd and Sa'īd b. Jubair.

SŪRA V

95/96: ذُو - ذُو. So read by Ja'far as-Ṣādiq.

SŪRA VI

82: بِشْرِكْ - بِظَلَمْ.

93: آلَهُونَ - آلَهُونَ. So Ibn Mas'ūd.

105: دَرَسَتْ - دَارَسَتْ, as Ibn 'Abbās and 'Alī.

SŪRA VII

26/25: رِيثًا - رِيثًا, as Ibn 'Abbās, Mujāhid and others.

49/47: دَخَلُوا - أَدَخَلُوا, which some gave from Ṭalḥa.

143/139: صَاعِقًا - صَاعِقًا, as Abū Nahik and al-Jahḍarī.

145/142: سَأُورِيكُمْ - سَأُورِيكُمْ, as Ibn 'Abbās and Mu'adh.

165: يَيْسٍ - يَيْسٍ, as Abū's-Sammāl and al-A'mash.

SŪRA VIII

1: يَسْأَلُونَكَ الْأَنْفَالَ - يَسْأَلُونَكَ عَنِ الْأَنْفَالِ, as Ibn Mas'ūd, Ṭalḥa and others.

27: أَمَانَتَكُمْ - أَمَانَتَكُمْ, as Mujāhid and Yaḥyā b. Waṭṭhāb.

60/62: تُرْهِبُونَ - تُرْهِبُونَ, as Ibn 'Abbās and Mujāhid, though some say he read يُرْهِبُونَ.

SŪRA IX

3: إِذْنٌ - إِذْنٌ, as aḍ-Ḍaḥḥāk and al-Jahḍarī.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا - لَا يَرْقُبُوا فِيكُمْ إِلَّا: 8:

83/84: الْمُخْلِفِينَ - الْمُخْلِفِينَ, as Ibn as-Samaifa' and Abū Nahik.

110/111: أَنْ تُنْقَطَعَ قُلُوبُهُمْ فِي الْقَبْرِ - أَنْ تُنْقَطَعَ قُلُوبُهُمْ.

SŪRA XI

32/34: جَدَلْنَا - جَدَلْنَا, as Ibn 'Abbās and others.

46/48: إِنَّهُ عَمِلَ غَيْرَ - إِنَّهُ عَمِلَ غَيْرَ or some say عَمِلَ غَيْرَ as al-Kisā'i and Ya'qūb.

SŪRA XIII

11/12: بِأَمْرِ اللَّهِ - مِنْ أَمْرِ اللَّهِ, as Ibn 'Abbās, 'Alī and Zaid b. 'Alī.

31/30: يَتَّبِعِينَ - يَتَّبِعِينَ, as 'Alī, Ibn 'Abbās and al-Jahḍarī.

42: سَبْعَ أَلْفٍ مِائَةٍ - سَبْعَ أَلْفٍ مِائَةٍ, as Mu'adh, al-Jahḍarī and others.

SŪRA XIV

50/51: فَطَرَانِ - فَطَرَانِ, as Ibn 'Abbās, Qatāda and Sa'īd b. Jubair, though some said he read فَطَرَانِ.

SŪRA XVI

6: حِينًا (bis) - حِينًا. So aḍ-Ḍaḥḥāk and al-Jahḍarī.

SŪRA XVII

13/14: نَخْرِجُ... كِتَابًا - نَخْرِجُ... كِتَابًا, as al-Ḥasan and aḍ-Ḍaḥḥāk.

64/66: وَرَجَلِكَ - وَرَجَلِكَ. So read by Qatāda, and Abū Nahik.

101/103: فَسَّالَ - فَسَّالَ, as Ibn 'Abbās.

SŪRA XVIII

19/18: يَشْعُرَنَّ بِكُمْ أَحَدٌ - يَشْعُرَنَّ بِكُمْ أَحَدًا. So read by Mu'adh and Abū Nahik.

51/49: مَتَّحَدًا - مَتَّحَدًا. So 'Alī and Abū'l-Mutawakkil.

77/76: يَنْقَضُ - يَنْقَضُ. So 'Alī, az-Zuhri and many others.

SŪRA XIX

71/72: مِنْكُمْ - مِنْهُمْ, as Ibn 'Abbās.

XX

12: طَوَى though some said he read طَوَى as al-Ḥasan and al-A'mash.

78/81: غَشَّاهُمْ and غَشَّاهُمْ - غَشَّاهُمْ and غَشَّاهُمْ. So Abū Rajā' and al-A'mash.

84/86: أُولَى - أُولَى, as Mu'adh and 'Isā ath-Thaqafī.

SŪRA XXI

32/33: آتَيْنَا - آتَيْنَا. So Mujāhid, aḍ-Ḍaḥḥāk al-Jahdarī.

48/49: وَضِيَاءَ without و, as Ibn 'Abbās and aḍ-Ḍaḥḥāk.

79: فَفَهَّمْنَاهَا - فَفَهَّمْنَاهَا, so Mu'adh.

95: حَرَمَ or some said حَرَمَ or حَرَمَ or حَرَمَ.

SŪRA XXII

35/36: وَالْبَاقِيْنَ الصَّلَاةَ - وَالْبَاقِيْنَ الصَّلَاةَ, as Ibn Mas'ūd.

40/41: صَلَوَاتُ - صَلَوَاتُ or some said صَلَوَاتُ or صَلَوَاتُ.

SŪRA XXIII

67/69: سَمَرًا - سَمَرًا, as Ibn Mas'ūd, Ibn 'Abbās and Abū Ḥaiwa, though some said he read سَمَرًا.

SŪRA XXIV

35: دَرِيٍّ - دَرِيٍّ, as Sa'īd b. Jubair, Yaḥyā b. Ya'mar and Qatāda.

SŪRA XXVII

8: بُورِكَتِ النَّارُ وَمِنْ حَوْلِهَا مِنَ الْمَلَائِكَةِ - بُورِكَتِ النَّارُ وَمِنْ حَوْلِهَا.

So Ubai and Ibn Mas'ūd.

25: أَنْخَبَ - أَنْخَبَ, as Ibn Mas'ūd and Mālik b. Dīnār.

66/68: بَلْ أَدْرَكَ - بَلْ أَدْرَكَ, as Qatāda and Ibn Muḥaiṣin.

SŪRA XXVIII

48: سَاحِرَانِ تَظَاهَرَا - سَاحِرَانِ تَظَاهَرَا, as Ibn 'Abbās.

82: لَا تَخْشَفُ - لَا تَخْشَفُ. So Abū'l-Jawzā' and Abū'l-'Āliya.

SŪRA XXX

17/16: حِينًا (bis) - حِينًا, as in XVI. 6.

40: الْبُحُورِ - الْبُحُورِ, as Ibn Mas'ūd.

SŪRA XXXIII

6: أَنْفُسِهِمْ وَمَوْءَاتٍ لَهُمْ - أَنْفُسِهِمْ, as Ubai, Ibn Mas'ūd and Ibn 'Abbās.

SŪRA XXXVI

38: لَا مُسْتَقَرَّ - لَا مُسْتَقَرَّ, as Ibn Mas'ūd, Ibn 'Abbās and 'Aṭā'.

SŪRA XXXIX

29/30: سَلَامًا - سَلَامًا, as Ibn 'Abbās and Ibn Mas'ūd, but some said he read like Sa'īd b. Jubair سَلَامًا.

SŪRA XLIII

61: لَعَلَّمْ - لَعَلَّمْ.

SŪRA XLVI

4/3: أَثَرَةٍ - أَثَرَةٍ, as Ibn Mas'ūd, Ibn 'Abbās and al-Ḥasan.

SŪRA XLVII

4/5: فِدَاءٌ - فِدَى, which was the Meccan reading.

16/18: أَنفًا - أَنفًا, as Ḥumaid b. Qais, Ibn Muḥaiṣin and ʿIsā ath-Thaqafī.

SŪRA LVII

29: لَكِنِّي يَعْلَمُ - لَيْتَلَا يَعْلَمُ, as Ubai and Ibn Qais.

SŪRA LVIII

11/12: تَفَسَّحُوا - تَفَسَّحُوا, as Ubai, Ibn Qais and al-Ḥasan.

SŪRA LX

11: فَعَقَبْتُمْ - فَعَقَبْتُمْ. So al-Ḥasan and al-Aʿraj, but some said فَاَعَقَبْتُمْ.

SŪRA LXV

1: يَفْحُشْنَ عَلَيْكُمْ - يَأْتِينَ بِفَاحِشَةٍ مُّبِينَةٍ, as Ibn Masʿūd and Ubai.

SŪRA LXVI

3: عَرَفَ - عَرَفَ, as Ibn as-Samaifaʿ. See also Ibn Masʿūd.

4: تَنَظَّاهَرَا - تَنَظَّاهَرَا.

SŪRA LXXII

3: خَدَّ رَبَّنَا or خَدَّ رَبَّنَا or خَدَّ رَبَّنَا or خَدَّ رَبَّنَا - خَدَّ رَبَّنَا.

SŪRA LXXVII

32: بِشَرِّ - بِشَرِّ, as Ibn ʿAbbās, Ibn Dharr and Abū Ḥaṣin.

SŪRA LXXVIII

1: عَمَّا - عَمَّا, as Ubai, Ibn Masʿūd and ʿIsā ath-Thaqafī.

14: مِنَ الْعُصْرَاتِ - بِالْعُصْرَاتِ, as Ibn ʿAbbās and Ibn az-Zubair.

SŪRA LXXXIX

29: فِي عِبَادِي - فِي عِبَادِي, as Ibn ʿAbbās, Ubai and aḍ-Ḍaḥḥāk.

SŪRA XC

1: لَا أُفْسِمُ - لَا أُفْسِمُ, as al-Ḥasan and al-Aʿmash.

SŪRA XCVII

4: أَمْرٍ - أَمْرٍ or أَمْرٍ, as Ibn ʿAbbās, ʿAlī and Abū 'l-ʿĀliya.

SŪRA XCIX

8: يَرَاهُ - يَرَاهُ.

SŪRA CVI

1: لَنَأْلَفَ (or لَنَأْلَفَ) - لَنَأْلَفَ قُرَيْشٍ - لَنَأْلَفَ قُرَيْشٍ.

Mujāhid b. Jabr al-Makhzūmī was a Follower and *mawlā* to ‘Abdallāh b. Sā’ib al-Makhzūmī. His fame in Qur’ān recitation gained him the name of *al-Muqri’*.

He is said to have taken his reading from Ibn ‘Abbās with whom he collated his material three times¹⁾, but he was also associated with ‘Ubaid b. ‘Umair and the beginnings of the Meccan School, among whose early Readers he is listed (*Nashr* I, 8). He had an *ikhtiyār* of his own which he taught not only to the later leaders of the Meccan School Ibn Muḥaiṣin († 123) and Ibn Kathīr († 120), but also to al-A‘mash († 148) the Kūfan and Abū ‘Amr († 154) of Baṣra.

That he had a Codex we know only from its being listed in Ibn Abī Dāwūd p. 89.

1) On his connections see Nawawī, 540 and Ibn al-Jazari, *Tabaqāt*, II, 41.

SŪRA II

70/65: تَشَبَّهَ — تَشَبَّهَ or تَشَبَّهَ, see also the readings of Ubai and Ibn Mas‘ūd.

85/79: تَظْهَرُونَ — تَظْهَرُونَ (for تَظْهَرُونَ). — So Qatāda and al-Ḥasan.

106/100: نُنْسَاهَا — نُنْسَاهَا. So Ibn ‘Abbās, Ubai and Abū ‘Amr.

184/180: يَطْوِقُونَهُ — يَطْوِقُونَهُ, but others said يَطِيقُونَهُ others يَطِيقُونَهُ. See also others يَطِيقُونَهُ others يَطِيقُونَهُ and others يَطِيقُونَهُ. See also Ibn ‘Abbās.

187/183: الْمَسْجِدِ — الْمَسْجِدِ, as read by al-A‘mash and ash-Sha‘bī.

213/209: لِيَحْكُمَ — لِيَحْكُمَ.

265/267: تَثْبِيْتًا مِنْ بَعْضِ أَنْفُسِهِمْ — تَثْبِيْتًا, but some said he read تَثْبِيْتًا.

282: يُضَارِرُ — يُضَارِرُ, as ‘Umar and Ibn ‘Abbās.

283: فَإِنْ لَمْ تَجِدُوا كِتَابًا — وَلَمْ تَجِدُوا كِتَابًا, as Ibn ‘Abbās, aḍ-Ḍaḥḥāk and ‘Ikrima.

فَرَهُنَ — فَرَهُنَ.

SŪRA III

77/68: يُؤَدِّهِ — يُؤَدِّهِ, as Qatāda and some said Ḥamza.

81/75: الَّذِينَ أُوتُوا الْكِتَابَ — الَّذِينَ, as Ibn Mas‘ūd and Ubai.

97/91: آيَةً بَيِّنَةً — آيَةً بَيِّنَةً, as Ibn ‘Abbās and Ubai.

SŪRA IV

31/35: كَبِيرَ — كَبِيرَ, as Ibn ‘Abbās and Sa‘īd b. Jubair.

34/38: الْمَضْجَعِ — الْمَضْجَعِ, as Ubai, ash-Sha‘bī and others.

90/92: فَلَقْتَلَوْكُمْ — فَلَقْتَلَوْكُمْ. So read also by al-Ḥasan.

SŪRA VI

91: وَعَلِمْتُمْ مَعَشَرَ الْعَرَبِ - وَعَلِمْتُمْ.

94: تَقَطَّعَ مَا - تَقَطَّعَ, so Ibn Mas'ūd and al-A'mash.

105: دَارَسَتْ - دَارَسَتْ, as 'Alī, Ibn 'Abbās, Ibn Kathīr and Abū 'Amr.

SŪRA VII

20/19: سَوَّاهُمَا - سَوَّاهُمَا. Also in v. 21. So read by al-Ḥasan and Zaid b. 'Alī.

26/25: رِيَّاشًا - رِيَّاشًا, as Ibn 'Abbās, al-Ḥasan and others.

38/36: أَدْرَكُوا - أَدْرَكُوا, as Ḥumaid al-A'raj, though some said he read أَدْرَكُوا.

131/128: تَشَاءُمُوا - يَطْبُرُوا.

158: كَلِمَتِهِ - كَلِمَتِهِ. So read by 'Isā ath-Thaqafī.

SŪRA VIII

11: يَغْشَاكُمْ النَّعَاسُ - يَغْشَاكُمْ النَّعَاسُ, supporting the reading of Ibn Kathīr and Abū 'Amr.

27: أَمَانَتَكُمْ - أَمَانَتَكُمْ, as Yahyā b. Waththāb, 'Ikrima and others.

30: لِيُعِيدُوكَ - لِيُعِيدُوكَ, as Qatāda and as-Suddī.

62: تَخْزُونَ - تَخْزُونَ, as Ibn 'Abbās and 'Ikrima, though some said he read يَرْهَبُونَ.

SŪRA IX

17: مَسَاجِدَ - مَسَاجِدَ, supporting the reading of Ibn Kathīr and Abū 'Amr.

37: النَّسْوَةَ - النَّسْوَةَ, a reading given also from as-Sulamī and Ṭalḥa.

47: لَا وَفُضُوا - لَا وَفُضُوا. So Mḥd. b. Zaid.

SŪRA X

76/77: لَسَّاحِرٌ - لَسَّاحِرٌ. So Sa'īd b. Jubair and al-A'mash.

81: السَّحَرُ - السَّحَرُ, supporting the reading of Abū 'Amr and Abū Ja'far.

SŪRA XI

5: يَشْنَوْنَ صُدُورَهُمْ - يَشْنَوْنَ صُدُورَهُمْ, as Ibn 'Abbās, though others say they read يَشْنَوْنَ others يَشْنَوْنَ or يَشْنَوْنَ.

27/29: الرَّأْيِ - الرَّأْيِ.

86/87: بَقِيَتْ - بَقِيَتْ, as Ibn 'Abbās and al-Ḥasan.

102/104: الْقَرَى بِطَلْمٍ - الْقَرَى.

114/116: وَزُلْنَا - وَزُلْنَا or some say زُلْنَا, as Ibn Muḥaiṣin.

SŪRA XII

7: آيَةً - آيَةً, supporting the reading of the Meccans.

10: غَيْبَةٍ - غَيْبَةٍ, a reading given by some from Abū 'Amr.

So in v. 15.

72: صَوَاعَ - صَوَاعَ, as Abū Huraira, Qatāda and ad-Ḍaḥḥāk.

SŪRA XIII

11/12: لَهُ مَعْقِبَاتٌ مِنْ خَلْفِهِ وَرَفِيتَ - لَهُ مَعْقِبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ. See Ibn 'Abbās.

31: دِيَارِهِمْ - دِيَارِهِمْ. So Sa'īd b. Jubair.

SŪRA XIV

46/47: وَإِنْ كَانَتْ - وَإِنْ كَانَتْ. So Ibn Mas'ūd, 'Alī and 'Umar.

SŪRA XVI

76/78: يُوجِّهُ - يُوجِّهُ, as Ibn Mas'ūd, 'Alqama, and Ṭalḥa, but some said يُوجِّهُ.

SŪRA XVII

13/14: طَائِرُهُ - طَائِرُهُ, as al-Ḥasan and Abū Rajā'.

... كِتَابًا - نُجْرِجُ or نُجْرِجُ, as Ibn 'Abbās and al-Ḥasan.

SŪRA XVIII

105: وَزَنَا ... يَفُومُ ... وَزَنَ - نُفِيمُ. So Mu'adh and Abū'l-Jawzā'.

109: مِدَادًا and مَدَدًا - مَدَدًا and مِدَادًا. So Ibn Mas'ūd and Ibn 'Abbās.

SŪRA XIX

6: أَوْبَرْتُ - أَوْبَرْتُ. See also the reading of Ibn 'Abbās.

8/9: عَسِيًّا - عَسِيًّا, as Ubai, Ibn 'Abbās and Ibn Mas'ūd. Also in v. 70.

SŪRA XX

69/72: كَيْدَ سِحْرِ - كَيْدَ سِحْرِ, as Ibn Mas'ūd and Zaid b. 'Alī.

112/111: فَلَا يَخْفَ - فَلَا يَخْفَ, as Ibn Kathīr and Ibn Muḥaiṣin.

SŪRA XXI

32/33: آيَاتِهَا - آيَاتِهَا. So Tkrima, aḍ-Ḍaḥḥāk and al-Jaḥḍarī.

SŪRA XXII

11: خَيْرَ - خَيْرَ, as Ṭalḥa, Abū Razīn and Ibn Abī 'Abla.

It involves وَالْآخِرَةُ.

27/28: رُجَالًا or رُجَالًا - رُجَالًا, as Ibn 'Abbās.

36/37: صَوَافٍ - صَوَافٍ, as Ibn Mas'ūd, Ibn 'Abbās and Ibn 'Umar, though some said he read صَوَافٍ as Ubai.

40/41: صَلَوَاتٍ - صَلَوَاتٍ, but others said صَلَوَاتٍ or صَلَوَاتٍ or صَلَوَاتٍ.

SŪRA XXIII

67/69: سِرًّا - سِرًّا, as Ibn Mas'ūd, Ibn 'Abbās and Ibn 'Umar.

SŪRA XXIV

32: عِيدِكُمْ - عِيدِكُمْ, as al-Ḥasan.

43: خَلَّلِهِ - خَلَّلِهِ, as Ibn Mas'ūd and Abū'l-'Āliya.

SŪRA XXVI

149: مُتَفَرِّهِينَ - مُتَفَرِّهِينَ.

170: فَوَاعِدَنَا أَنْ نُؤْتِيَهُ أَهْلَهُ - فَتَجِينُهُ وَأَهْلَهُ, as Ibn Mas'ūd.

227/228: أَيُّ مُتَقَلِّبٍ يَنْقَلِبُونَ - أَيُّ مُتَقَلِّبٍ يَنْقَلِبُونَ. So Ibn Mas'ūd and others.

SŪRA XXVII

8: بُورِكْتَ النَّارُ وَمِنْ حَوْلَهَا مِنْ - بُورِكْتَ مَنْ فِي النَّارِ وَمِنْ حَوْلَهَا 8: بُورِكْتَ النَّارُ وَمِنْ حَوْلَهَا مِنْ, as Ubai and Ibn 'Abbās.

66/68: بَلْ أَدْرَكَ - بَلْ أَدْرَكَ, as Abū 'Amr and Ibn Kathīr, but some said أَدْرَكَ as Ubai or أَدْرَكَ.

SŪRA XXXIII

6: أَنْفُسِهِمْ — وَأَنْفُسِهِمْ وَهُوَ آبُ لَهُمْ — أَنْفُسِهِمْ, as Ubai, Ibn 'Abbās and 'Ikrima.

SŪRA XXXIV

5: مُعْجِزِينَ — مُعْجِزِينَ, supporting the reading of Ibn Kathīr and Abū 'Amr.

19/18: بَعْدَ — بَعْدَ, as Ibn 'Abbās and Yahyā b. Ya'mar. It involves رَبَّنَا for رَبَّنَا.

SŪRA XXXVI

30/29: يَا حَسْرَةَ الْعِبَادِ — يَا حَسْرَةَ الْعِبَادِ, as Ubai and Ibn 'Abbās.

SŪRA XXXVII

103: سَلَّمَ — سَلَّمَ, as Ibn Mas'ūd, 'Alī and Ibn 'Abbās.

SŪRA XXXVIII

45: عِبَادَنَا — عِبَادَنَا, supporting the Meccan reading.

SŪRA XXXIX

3/4: مَا نَعْبُدُهُمْ — مَا نَعْبُدُهُمْ, as Ibn Mas'ūd and Ibn 'Abbās.

29/30: سَأَلَهَا هَلْ يَسْتَوِيَانِ — سَأَلَهَا هَلْ يَسْتَوِيَانِ see Ibn Mas'ūd and Ibn 'Abbās.

33/34: وَالَّذِينَ جَاءُوا بِالْإِصْدَاقِ وَصَدَّقُوا بِهِ — وَالَّذِينَ جَاءُوا بِالْإِصْدَاقِ وَصَدَّقُوا بِهِ, as Ibn Mas'ūd.

36/37: عِبَادَهُ — عِبَادَهُ, as Ṭalḥa and Ibn Waththāb.

SŪRA XL

32/34: التَّنَادَى — التَّنَادَى as given from Ibn 'Abbās and others.

SŪRA XLIII

32/31: مَعَايِشَهُمْ — مَعَايِشَهُمْ, as Ibn Mas'ūd and Ibn 'Abbās.

83: يَلْقَا — يَلْقَا, as Abū Ja'far and Ibn Muḥaiṣin.

SŪRA LI

22: رَزَقُكُمْ — رَزَقُكُمْ, as Ibn Mas'ūd, Ibn Muḥaiṣin and Mu'adh.

44: الصَّعِقَةُ — الصَّعِقَةُ as the reading of al-Kisā'ī and Ibn Muḥaiṣin.

SŪRA LII

21: لِنَتْنَاهُمْ — لِنَتْنَاهُمْ, as Ubai, Ibn Mas'ūd, 'Ikrima and Ṭalḥa.

32: بَلْ هُمْ — بَلْ هُمْ.

SŪRA LIII

20: وَمَنْعَاةً — وَمَنْعَاةً, supporting the Meccan reading.

SŪRA LIX

14: جُدَارٍ — جُدَارٍ and Abū 'Amr, supporting the reading of Ibn Kathīr.

SŪRA LX

11: فَعَفَبْتُمْ — فَعَفَبْتُمْ as al-Ḥasan, though some said he read فَعَفَبْتُمْ.

SŪRA LXIII

10: وَآكُونُ — وَآكُونُ, like Ibn 'Abbās supporting the Baṣran reading.

SŪRA LXV

1: لِقَبَلٍ — لِقَبَلٍ or some said لِقَبَلٍ, both like Ibn 'Abbās.

SŪRA LXVI

12: بِكَلِمَةٍ — بِكَلِمَتٍ, as al-Ḥasan and al-Jahḍarī.

SŪRA LXVIII

51: لَيْزُهُنَّكَ — لَيْزُ لَقُونِكَ, as Ibn Mas'ūd, Ibn 'Abbās and al-A'mash.

SŪRA LXIX

19: كِتَابِيَّةٌ and following words in يَ —. He omitted the ٖ.

SŪRA LXX

42: يَلْفُوا — يَلْفُوا, so Abū Ja'far and Ibn Muḥaiṣin. As in XLIII, 83.

SŪRA LXXVIII

6: مَهْدًا — مَهْدًا, as 'Isā ath-Thaqafī.

14: مِنَ الْمُعْصِرَاتِ — بِالْمُعْصِرَاتِ, as Ibn 'Abbās, 'Ikrima and Ibn Mas'ūd.

SŪRA LXXIX

11: نَخْرَةً — نَخْرَةً as Ibn Mas'ūd, supporting the Kūfan reading.

SŪRA LXXXI

24: بِضَيْنٍ — بِضَيْنٍ as Ibn Mas'ūd, Ibn 'Abbās and 'Alī.

SŪRA LXXXIX

29: فِي عَيْدِي — فِي عَيْدِي as Ubai, Ibn 'Abbās and 'Ikrima.

SŪRA XC

1: لَا أَفْسِمُ — لَا أَفْسِمُ as al-Ḥasan and al-A'mash.

CODEX OF 'ATĀ' B. ABĪ RABĀḤ † 115

'Atā' was a mulatto born at al-Janad and was a client to the Fihri family in Mecca. He was a Follower and a man with a great reputation for asceticism. Though of humble origin he attained to high official post in Mecca.

In Qur'ānic matters he is given as a pupil of Abū Huraira († 58) and had the honour of being one of the teachers of the famous Baṣran Reader Abū 'Amr'. He is listed among the early Meccan Readers (*Nashr* I, 8) and was known to have a *riwāya fī ḥurūf al-Qur'ān*. His Codex is undoubtedly a secondary one, and would represent some form of the early Meccan text tradition²⁾. Our only actual reference to the Codex is in Ibn Abī Dāwūd, p. 88 but a few readings which must have depended on such a Codex can be gathered from the Commentaries.

SŪRA II

106/100: تَنْسَاهَا — تَنْسَاهَا as read by Ubai, Ibn 'Abbās and Abū 'Amr.

184/180: يُطَوَّقُونَهُ — يُطَوَّقُونَهُ as Ibn 'Abbās, but others said يُطَوَّقُونَهُ or يُطَوَّقُونَهُ.

198/194: لَا جَنَاحَ عَلَيْكُمْ — لَيْسَ عَلَيْكُمْ جَنَاحٌ given also from Ibn 'Abbās and Ibn az-Zubair.

مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ — مِنْ رَبِّكُمْ as Ibn Mas'ūd and Ibn 'Abbās.

280: فَنَظَرُهُ — فَنَظَرُهُ though others say he read فَنَظَرُهُ.

1) For his connections see Ibn al-Jazarī, *Ṭabaqāt* I, 513.

2) His text would seem to have had some sort of relationship to that of 'Ubad b. 'Umayr. See *supra* p. 236.

SŪRA III

175/169: يُخَوِّفُ أَوْلِيَاءَهُ - يُخَوِّفُكُمْ أَوْلِيَاءَهُ as Ibn 'Abbās, Ibn Mas'ūd and 'Ikrima.

SŪRA IV

117: أَنُؤْمِنُ or أَنُؤْمِنَا or أَنُؤْمِنَا - إِنَّا نَأْتِيكَ.

136/135: كُنْتُمْ - كُنْتُمْ as al-Jahḍarī, Abū 'l-Jawzā' and others.

160/158: كَانَتْ أُحِلَّتْ - أُحِلَّتْ as Ibn 'Abbās.

SŪRA VIII

1: يَسْأَلُونَكَ الْأَنْفَالَ - يَسْأَلُونَكَ عَنِ الْأَنْفَالِ as Ibn Mas'ūd, Talḥa and others.

SŪRA IX

17: مَسَاجِدَ - مَسَاجِدَ supporting the reading of Ibn Kathīr and Abū 'Amr.

SŪRA XVII

76/78: بَعْدَكَ - خَلَّافَكَ.

SŪRA XXII

27/28: رُجَالٍ or رُجَالٍ - رُجَالًا as Ibn 'Abbās and Sa'īd b. Jubair.

SŪRA XXXVI

38: لَمْ يَسْتَفْرِ - لَمْ يَسْتَفْرِ as Ibn Mas'ūd, Ibn 'Abbās and 'Ikrima.

CODEX OF AR-RABĪ' B. KHUTHAIM † 64

Ar-Rabī' b. Khuthaim (or some said Khaitham) ath-Thawrī was one of the early Kūfan Readers (*Nashr* I, 8), and was known as having a *riwāya fi ḥurūf* from Ibn Mas'ūd, which *riwāya* was carried on by his pupil Abū Zur'a b. 'Amr b. Jarīr († 112)¹.

His Codex is referred to in the *Tafsīr* of al-Alūsī, VII, 13 who says that Sufyān († 161) saw in it the *shādhḥ* reading on Sūra V, 89/91 that is quoted from the Codices of Ubai and Ibn Mas'ūd². There can be no doubt that his Codex was a secondary one based on that of Ibn Mas'ūd.

The Commentaries mention but few variants from him. In al-Marandī's *Qurrat 'Ain al-Qurrā'*, however, a very large number of *shādhḥ* readings from him are recorded. Al-Marandī rarely mentions readings of Ibn Mas'ūd, and in general those given in other sources from Ibn Mas'ūd are given by al-Marandī as from Ibn Khuthaim, which would seem to point to the conclusion that it was Ibn Khuthaim's Codex which brought to him in the West the tradition of Ibn Mas'ūd's text.

¹) Ibn al-Jazarī, *Tabaqāt* I, 283.

²) See also as-Suyūṭī, *Durr* II, 314 and al-Qurṭubī, *Aḥkām* II, 263.

SŪRA I

- 4/3: مَلِكٌ - مَلِكٌ. See also Ibn Mas'ūd's reading.
6/5: الصِّرَاطُ - الزَّرَّاطُ here and all through the Qur'ān.

SŪRA II

- 2/1: فِيهِ هُدًى - فِيهِ هُدًى and similarly all through the Qur'ān.
6/5: سَوَاءٌ - سَوَاءٌ. So Ibn Qais and Abū Ḥaṣīn.
63/60: تَبَيَّنَكُمْ - تَبَيَّنَكُمْ. So read by Ibn Mas'ūd.
80/74: تَهْنِئْنَا - تَهْنِئْنَا as Zaid b. 'Alī and others.
83/77: حُسْنًا - إِحْسَانًا. So Zaid b. 'Alī and Abū Mijlāz.
إِلَّا قَلِيلًا - إِلَّا قَلِيلًا as Ibn Mas'ūd.
217/214: عَنْ قَتَالٍ - عَنْ قَتَالٍ as Ibn Mas'ūd and Ibn 'Abbās.
267/269: تَأْمَمُوا - تَأْمَمُوا as Ibn Mas'ūd, 'Ikrima and Abū 'Imrān.
282: شَاهِدَيْنِ - شَاهِدَيْنِ. So Abū Mijlāz and Mu'adh.
فَتَذَكَّرَ - فَتَذَكَّرَ. So Abū Mijlāz and Abū 'l-Jawzā'.

SŪRA III

- 75/68: تَأْمَنَهُ - تَأْمَنَهُ as Ibn Mas'ūd and Ubai.
84/75: الَّذِينَ أُوتُوا الْكِتَابَ - الَّذِينَ أُوتُوا الْكِتَابَ as Ibn Mas'ūd and Ubai.
188/185: بِمَا أُوتُوا - بِمَا أُوتُوا. So read by Abū Mijlāz.

SŪRA IV

- 9/10: ضَعْنًا - ضَعْنًا. So read by as-Sulamī.
24/28: مِنْهُمْ إِلَى أَجَلٍ مُّسَمًّى - مِنْهُمْ إِلَى أَجَلٍ مُّسَمًّى as Ubai and Ibn Mas'ūd.

SŪRA V

- 89/91: فَمَنْ لَمْ يَحْدِ مِنْ ذَلِكَ شَيْئًا فَصِيَامُ - فَمَنْ لَمْ يَحْدِ مِنْ ذَلِكَ شَيْئًا فَصِيَامُ ثَلَاثَةِ أَيَّامٍ. ثَلَاثَةِ أَيَّامٍ مُّتَابَعَاتٍ.

SŪRA VI

- 27: فَلَا نَكْذِبُ - وَلَا نَكْذِبُ, as Ubai and Zaid b. 'Alī.
40: قُلْ - He omitted the word here and also in verses 46 and 47, and in X, 50/51, 59/60: XXVIII, 71, 72: XXXV, 40/38: XXXIX, 39/40: XLI, 52: XLVI, 4/3, 10/9: LXVII, 28, 30.
52: بِالْعَدَوَاتِ وَالْعَشِيَّاتِ - بِالْعَدَوَاتِ وَالْعَشِيَّاتِ as Ubai.
59: مِفْتَاحٌ - مِفْتَاحٌ. So Ibn Qais and Abū 'Imrān.
95: فَلَقَى أَحَبَّهُ - فَلَقَى أَحَبَّهُ. So Ibn Mas'ūd and An-Nakha'ī.
99: حَبِّ مُتَرَاكِبٍ - حَبِّ مُتَرَاكِبٍ. So Zaid b. 'Alī and al-A'mash.
111: قَبِيلًا - قَبِيلًا as Ibn Mas'ūd and Ṭalḥa.
125: يَنْصَعِدُ - يَنْصَعِدُ as Ibn Mas'ūd and Ṭalḥa.

SŪRA VIII

- 19: وَاللَّهُ - وَاللَّهُ as Ibn Mas'ūd.
42/43: الْقُصُصِ - الْقُصُصِ. So Zaid b. 'Alī and Mu'adh.
59/61: يَحْسَبُ - يَحْسَبُ as Ibn Mas'ūd and Ibn Qais.
73/74: تَعْلَمُوا - تَعْلَمُوا as Ṭalḥa.

SŪRA IX

- 1: He had the *Basmala* at the head of this Sūra, like Ibn Mas'ūd and Ṭalḥa.
19: سَفَايَةً - سَفَايَةً. So read by Ibn Qais and Abū 'Imrān.

- 38: تَنَاقَلْتُمْ — تَنَاقَلْتُمْ, as Ibn Mas'ūd.
 50: فَارْحُونَ — فَارْحُونَ. So Ibn Dharr and Abū Ḥaṣīn.
 57: مُدْخَلًا — مُدْخَلًا, as Ubai and Mu'adh.
 74/75: يَنَالُوا — يَنَالُوا. So read by Ibn Qais and Abū'l-Barhashim.
 90/91: أَلْمُعْذِرُونَ — أَلْمُعْذِرُونَ. So Ibn Jubair.
 91/92: الضُّعَفَاءُ — الضُّعَفَاءُ with *imāla*. See also Ubai's reading.
 99/100: قُرْبَةً — قُرْبَةً (sing.). So Abū 'Imrān and Abū Ḥaṣīn.
 وَصَلُوا — وَصَلُوا. So read by Abū Ḥaṣīn and Ibn Qais.
 109/110: آمَنَ — آمَنَ.
 114/115: وَمَا كَانَ يَسْتَعْفِرُ الْإِبْرَاهِيمَ — وَمَا كَانَ يَسْتَعْفِرُ الْإِبْرَاهِيمَ, as Talḥa.
 117/118: مَا زَاغَتْ قُلُوبُ — مَا كَادَ يَزِيغُ قُلُوبُ, as Ibn Mas'ūd.
 126/127: أَوْ لَا تَرَى — أَوْ لَا تَرَى with *imāla*. See also Ibn Mas'ūd.

SŪRA X

- 10: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ — سُبْحَانَكَ اللَّهُمَّ. So read by Talḥa also.
 11/12: لَقَضَيْنَا — لَقَضَيْنَا, as Ibn Mas'ūd. It necessarily involves أَجْلَهُمْ.
 21/22: رُسُلُهُ — رُسُلُهُ, as Ubai and Abū Mijlāz.
 24/25: وَزَيَّانَتْ — وَزَيَّانَتْ. So Ibn Qais. See also Ibn Mas'ūd's reading.
 58/59: فَافْرَحُوا — فَافْرَحُوا, as Ubai and Ibn Mas'ūd.
 71/72: ثُمَّ شُرَكَاءُكُمْ — ثُمَّ شُرَكَاءُكُمْ, as Ibn Mas'ūd.
 81: أَتَيْتُمْ — أَتَيْتُمْ, as Ubai and Ibn Abī Lailā.
 89: أٰجَبْتُ دَعْوَتِكُمَا — أٰجَبْتُ دَعْوَتِكُمَا. See also 'Alī's reading.

SŪRA XI

- 16/19: وَحَبِطَ — وَحَبِطَ. So read by Abūn.
 42/44: أَبْنَاهُ — أَبْنَاهُ. It was the reading of as-Suddī and Ibn Abī Lailā.

- 49/51: مِنْ قَبْلِ هَذَا الْقُرْآنِ — مِنْ قَبْلِ هَذَا, as Ibn Mas'ūd. See Talḥa's reading.
 72/75: شَيْخًا — شَيْخًا, as Ibn Mas'ūd and al-Ḥasan.
 104/106: يُؤَخِّرُهُمْ — يُؤَخِّرُهُمْ. So read by Abū 'Imrān.
 113/115: تُنْصَرُونَ — تُنْصَرُونَ, as Ibn Mas'ūd and Zaid b. 'Alī.

SŪRA XII

- 10 and 15: فِي غَيْبَاتٍ — فِي غَيْبَاتٍ, as Talḥa.
 11: تَأْمَنَّا — تَأْمَنَّا, as al-A'mash and Talḥa.
 12: يَلْهُو — يَلْهُو.
 18: كَذِبًا — كَذِبًا, as Zaid b. 'Alī.
 23: وَرَوَدَتْهُ — وَرَوَدَتْهُ, as read by Anas and Abū 'Imrān.
 25: عَذَابًا أَلِيمًا — عَذَابًا أَلِيمًا, as Zaid b. 'Alī.
 35: عَتَى حِينَ — عَتَى حِينَ, as Ibn Mas'ūd.
 47: حَصَدْتُمْ مِنْ حَبَرٍ — حَصَدْتُمْ مِنْ حَبَرٍ. So Abū Nahik and Abū Mijlāz.
 70: وَجَعَلَ — وَجَعَلَ, as Ibn Mas'ūd.
 85: لَا تَرَالُ — لَا تَرَالُ, as al-A'mash.
 87: مِنْ رَحْمَةِ اللَّهِ — (bis) مِنْ رَوْحِ اللَّهِ, as Ubai and al-A'mash.
 90: مَنْ يَتَّقِ اللَّهَ — مَنْ يَتَّقِ اللَّهَ. So read also by Abū Mijlāz.
 99/100: أَبَوَيْهِ وَإِخْوَتَهُ — أَبَوَيْهِ, as Ibn Mas'ūd and Talḥa.
 110: فَنجَى — فَنجَى. So read by Ibn Muḥaiṣin and others.

SŪRA XIII

- 4: فِطَاعَ — فِطَاعَ, as Ibn Mas'ūd.
 42: الْكُفْرُ — الْكُفْرُ.

SŪRA XIV

- 14/17: وَعِيدِي — وَعِيدِي. It was the reading of Ya'qūb.

45/47: الْأَمْثَالُ كَيْ تَفْعَلُوا - الْأَمْثَالُ.

46/47: وَمَا كَانَ - وَإِنْ كَانَ, as Ibn Mas'ūd.

52: بَلَاغٌ لِلنَّاسِ وَهْدَى - بَلَاغٌ لِلنَّاسِ. So read by Talḥa. See also 'Alī's reading.

SŪRA XV

6: أُنْفِ - نُزِّل. So al-A'mash and Abū Mijlāz.

8: نَزَلَ الْمَلَائِكَةُ - نَزَلَ الْمَلَائِكَةُ, as Zaid b. 'Alī.

53: تَوَاجَلَ - تَوَجَّل, as Ibn Mas'ūd.

SŪRA XVI

19: مَا تُخْفُونَ - مَا تُسْرُونَ. So read by Talḥa also.

30/32: وَلَنَعِمَ - وَلَنَعِمَ, as Zaid b. 'Alī, necessitating دَار.

41/43: لَنُؤَيِّسَهُمْ - لَنُؤَيِّسَهُمْ, as 'Alī as Ibn Mas'ūd. Likewise in XXIX, 58.

62/64: مَفْرَطِينَ - مَفْرَطُونَ. See also Ubai's reading here.

76/78: تَوَجَّهَ - يُوَجِّهُهُ. See also the reading of Ibn Mas'ūd.

124/125: إِنَّا أَنْزَلْنَا السَّبْتَ - إِنَّمَا جَعَلَ السَّبْتُ, as Ibn Mas'ūd.

SŪRA XVII

23/24: وَافْرَضَ - وَفَضَى. See Ubai and Ibn Mas'ūd.

36/38: لَا تَقْفُوا - لَا تَقْفُوا, as Zaid b. 'Alī.

38/40: خَيْبُهُ - سَيْبُهُ, as Ibn Mas'ūd.

44/46: سَبَّحَتْ - تُسَبِّحُ, as Ibn Mas'ūd and Ibn Abī 'Abla.

64/66: رَجَالِكَ - رَجَالِكَ. So Ibn as-Samaifa' and Ibn Qais.

71/73: يَدْعَا - نَدْعُوا. So Zaid b. 'Alī and Abū Ḥaṣīn.

93/95: مِنْ ذَهَبٍ - مِنْ زُخْرَفٍ, as Ubai and Ibn Mas'ūd.

100/102: تَخْزَنُونَ - تَمْلِكُونَ, as Talḥa.

SŪRA XVIII

1: عِوَجًا بَلْ دِينًا - عِوَجًا, as Ibn Mas'ūd and Ja'far b. Muḥammad.

33/31: كُلُّ الْجَمْعَيْنِ آتَى أَكْلَهُ - كُلُّ الْجَمْعَيْنِ آتَى أَكْلَهُ, as Ibn Mas'ūd.

34/32: وَاتَّبَعَهُ نَرًا كَبِيرًا - وَاتَّبَعَهُ نَرًا كَبِيرًا. See Ubai's reading.

44/42: لِلَّهِ الْغُفُورِ - لِلَّهِ الْغُفُورِ. So read by Abū 'Imrān.

47/45: سِيرَتِ الْجِبَالِ - سِيرَتِ الْجِبَالِ, as Ubai.

52/50: نَادَوْهُمْ - نَادَوْهُمْ شُرَكَاءِ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ. and then omitted the rest up to فَلَمْ يَسْتَجِيبُوا.

80/79: فَإِنَّه كَانَ كَافِرًا فَكَانَ أَبَوَاهُ مُؤْمِنِينَ - فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا. فَطَبَعَ ظَافِرًا فَخَافَ رَبُّكَ, as Ubai.

82/81: وَمَا جَعَلْنَاهُ يَأْمُوسَى - وَمَا جَعَلْنَاهُ. So Abū Mijlāz.

102: أَفَرَأَيْتَكَ - أَفَحَسِبَ. So Abū Mijlāz.

SŪRA XIX

34/35: قَالُوا اللَّهُ الْغَفِيُّ - قَوْلَ الْغَفِيِّ, as Talḥa and al-A'mash.

40/41: وَارِثُوا الْأَرْضَ - نَرِثُ الْأَرْضَ. See also Ubai's reading.

46/47: لَا قُنُوتَكَ - لَا رُجْمَكَ, as Ubai.

64/65: وَمَا يَنْتَزِلُ إِلَّا بِقَوْلِ رَبِّكَ - وَمَا تَنْتَزِلُ إِلَّا بِأَمْرِ رَبِّكَ, as Ubai and Abū Mijlāz.

69/70: أَكْبَرُ - أَكْبَرُ أَكْبَرُ أَكْبَرُ.

90/92: إِنَّ تَكَادَ السَّمَوَاتُ لَتَصْدَعُ - تَكَادَ السَّمَوَاتُ يَنْفَطِرُنَ.

93/94: لَمَّا آتَى - إِلَّا آتَى, as Ubai and Ibn Mas'ūd.

SŪRA XX

13: إِنَّا اخْتَرْنَاكَ - إِنَّا اخْتَرْنَاكَ, as Ibn Mas'ūd and al-A'mash.

63/66: قَالُوا - Like Ubai he omitted the word.

- لَنْ نُؤْمِنَ بِكَ وَنُؤْتِرَكَ عَلَى - لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ 72/75: as Ibn Mas'ūd.
 مَا رَأَيْنَا مِنَ الْبَيِّنَاتِ
 86/89: يُجِلُّ عَلَيْكُمْ غَضَبًا - يُجِلُّ عَلَيْكُمْ غَضَبٌ. See Ubai's reading.
 96: قَبِضَاتٍ مِنْ آثَارٍ - قَبِضَةٌ مِنْ آثَارِ الرَّسُولِ فَبَدَّتْهَا. as Ibn Mas'ūd.
 118/116: تَجُوعٌ - تَجَاعٌ, as Ubai and Ibn Qais, and so تُعْرَى and تُضْحَى and تُظْمَأُ.

SŪRA XXI

إِلَّا الَّذِينَ - إِنَّ الَّذِينَ: 101.

SŪRA XXII

- 25/26: الْخَادَةُ - فِيهِ بِالْهَادِ, as al-Hasan.
 27/28: رَجَالِي - رَجَالًا.
 35/36: وَالْمُتَّبِعِينَ الصَّلَاةَ - الْمُتَّبِعِينَ الصَّلَاةَ, as Ibn Mas'ūd.
 36/37: صَوَافٌ - He added مَقْتُولَةٌ, though some gave it as مَقْتُولَةٌ like Ibn Mas'ūd.
 39/40: قَاتِلُوا - يَقْتُلُونَ, as Ibn Mas'ūd and Ṭalḥa.

SŪRA XXIII

- 36/38: لِمَا - مَا. So Ibn Abī 'Abla.
 52, 53/54, 55: فَاعْبُدُونِي وَنَقَطُوا - فَانْقُوتُوا فَتَقَطُّوا أَمْرُهُمْ زُبْرًا 52, 53/54, 55: أَمْرُهُمُ الزُّبُورُ.
 60/62: لِمَا آتَوْا - مَا آتَوْا.
 71/73: وَمَا يَنْهَى - وَمَنْ فِيهِنَّ. as Ibn Mas'ūd.
 106/108: قَالُوا بَلْ رَبَّنَا - قَالُوا رَبَّنَا. as Ubai and Ṭalḥa.

SŪRA XXIV

15/14: تَقْوَنَ - تَقْوَنَهُ. See the readings of Ubai and 'Ā'isha.

- 27: تَسْلِمُوا عَلَى أَهْلِهَا وَتَسْتَأْذِنُوا - تَسْتَأْذِنُوا وَتَسْلِمُوا عَلَى أَهْلِهَا: as Ibn Mas'ūd.
 33: لَهُنَّ غُفُورٌ - غُفُورٌ. as Ibn 'Abbās.
 35: وَقَدْ - يُوقَدُ. as Ubai. See Ibn Mas'ūd's reading.
 taking عَلَى as a verb in the māḍī.
 58/57: طَوَّافِينَ - طَوَّافُونَ. So Ibn Abī 'Abla and Abū Mijlāz.

SŪRA XXV

- 1: عِبَادِهِ - عِبَادِهِ.
 17/18: مِنْ دُونِنَا - مِنْ دُونِ اللَّهِ. as Ibn Mas'ūd.
 40/42: أَمْطَرُوا - أَمْطَرَتْ. as Ubai. See also the reading of Ibn Mas'ūd.
 48/50: جَعَلَ الرِّيحَ - أَرْسَلَ الرِّيحَ. as Ibn Mas'ūd and Ṭalḥa.
 49/51: لِنُنْشِرَ - لِنُنْجِيَ. as Ibn Mas'ūd and Ṭalḥa.
 61/62: بُرُوجًا - بُرُوجًا. as Ibn Mas'ūd.
 64/65: سَجْدًا - سَجْدًا. as Ubai, Mu'adh and Ibn Qais.
 68: يَلْقَى - يَلْقَى. See also Ibn Mas'ūd.
 74: قُرْآنٍ أَعْيُنٍ - قُرْآنٍ أَعْيُنٍ. as Ibn Mas'ūd.

SŪRA XXVI

- 4/3: فَظَلَّتْ - فَظَلَّتْ. as Ubai and Ibn Mas'ūd.
 20/19: أَنْجَاهِلِينَ - الضَّالِّينَ. as Ibn Mas'ūd and Ibn 'Abbās.
 81: He read here as Ibn Mas'ūd - فَهُوَ يُجِيبُنِي.
 111: وَاتَّبَعَكَ - وَاتَّبَعَكَ. as Ibn Mas'ūd, Ṭalḥa and Ibn 'Abbās.
 166: مَا صَلَحَ لَكُمْ - مَا خَلَقَ لَكُمْ. See also Ibn Mas'ūd.

SŪRA XXVII

16: كُلُّ شَيْءٍ - مِنْ كُلِّ شَيْءٍ. So read also by Abū 'Imrān.

- 18: لِيُحِطَّ بِكُمْ - لَا يَحِطُّ بِكُمْ as Ubai.
 22: عَلِمْتُ بِمَا لَمْ تَعْلَمْ - أَحَطْتُ بِمَا لَمْ يَحِطُّ بِهِ as Ubai, Abū Imrān and Abū Mijlāz.
 25: هَلَّا تَسْجُدُونَ - أَلَّا يَسْجُدُوا as Ubai and Ibn Mas'ūd.
 as Ibn Mas'ūd and 'Alī.
 30: وَإِنَّهُ (first occurrence) - وَإِنَّهُ as Ibn Mas'ūd.
 32: مَا ضِيقَ - قَارِطَةَ. See Ibn Mas'ūd.
 36: فَلَمَّا جَاءُوا - فَلَمَّا جَاءَ as Ibn Mas'ūd.
 37: بِهِمْ - بِهَا as Ibn Mas'ūd.
 39: عَفَرَاتٍ - عَفْرِتٍ. See also the reading of Ubai.
 as Ubai.
 as Ubai and 'Alī.
 40: أَنَا أَنْظُرُ فِي كِتَابِ رَبِّي فَأَتِيكَ - أَنَا أَتِيكَ as 'Alī. See also Ibn Mas'ūd.
 44: رَجُلَيْهَا - سَاقِيهَا. See also the reading of Ibn Mas'ūd.
 49/50: تَفَاسَمُوا - تَفَاسَمُوا as 'Alī and Ibn Mas'ūd.
 لَتَقْسِمُنَّ - لَتَقُولَنَّ. So read also by Ṭalḥa.
 82/84: يَا أَيُّهَا النَّاسُ - أَيُّهَا النَّاسُ as Ibn Mas'ūd.
 تَسْمِعُهُمْ - تَكَلِّمُهُمْ. See Ubai's reading.
 91/93: هَٰذَا الْبَلَدِ الَّتِي - هَٰذَا الْبَلَدِ الَّتِي as Ibn Mas'ūd.

SŪRA XXVIII

- 7/6: فَإِذَا خَشِيتُ أَنْ تُسَبِّحَ عَلَيْكَ - فَإِذَا خَشِيتُ عَلَيْهِ as Ubai and Ṭalḥa.
 9/8: لَا تَقْنُؤْهُ. - He read this before عَيْنٍ as did Ibn Mas'ūd.
 10/9: فَرِحْنَا - فَرِحْنَا as Ubai and Ibn Mas'ūd.

- as Ibn Mas'ūd.
 11/10: جَانِبٍ - جَنْبٍ as Ibn Mas'ūd.
 15/14: فَوَكَرَهُ - فَوَكَرَهُ. See also the readings of Ubai and Ibn Mas'ūd.
 22: وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ - وَوَجَدَ مِنْ دُونِهِمَا امْرَأَتَانِ تَذُودَانِ (omitting مِنْ).
 28: أَيْ الْأَجَلَيْنِ مَا - أَيْهَا الْأَجَلَيْنِ as Ibn Mas'ūd.
 29: فَلَمَّا انْقَضَى عَنْ مُوسَى بَعْضُ الْأَجَلِ - فَلَمَّا قَضَى مُوسَى الْأَجَلَ.
 32: فَذَارِكَ - فَذَارِكَ as Ibn Mas'ūd. See also Ubai's reading.
 34: يُصَدِّقُونِي - يُصَدِّقُونِي. So Ubai and Zaid b. 'Alī.
 48: سَاحِرَانِ أَظَاهَرَا - سَاحِرَانِ تَظَاهَرَا as Ibn Mas'ūd.
 55, 56: مِنَ الْجَاهِلِينَ مَا إِنْ يَهْتَدَى الْعَبْدُ - الْجَاهِلِينَ إِنَّكَ لَا تَهْدِي as Ibn Qais and Abū Mijlāz.
 61: أَمِنْ - أَمِنْ as Ibn Mas'ūd and Ṭalḥa. See also Ubai.
 82: لَوْ لَا مَنْ اللَّهُ - لَوْ لَا أَنْ مَنْ اللَّهُ. So al-A'mash.

SŪRA XXIX

- 12/11: خَطِيبَكُمْ - خَطِيبَكُمْ as Ubai.
 17/16: تَخْتَلِفُونَ - تَخْتَلِفُونَ. See also the readings of Ibn az-Zubair and 'Alī.
 20/19: النَّشْأَةَ - النَّشْأَةَ, the reading given by some from Abū Ja'far.
 25/24: إِنَّهَا مَوْدَّةٌ بَيْنَكُمْ - مَوْدَّةٌ بَيْنَكُمْ. See also Ibn Mas'ūd's reading.
 45/44: مَا أَوْحَيْنَا إِلَيْكَ - مَا أَوْحَى إِلَيْكَ.
 49/48: بَلْ هُوَ - بَلْ هُوَ as Ibn Mas'ūd.
 55: وَيَقُولُ - وَيَقُولُ as Ubai and Ibn Mas'ūd.

SŪRA XXXI

- 3/2: هُدًى وَبُشْرَى - هُدًى وَرَحْمَةً as Ibn Mas'ūd.

- 18/17: تُصَاعِرُ - تُصَاعِرُ supporting the Kūfan reading.
 27/26: مِنْ بَعْدِهِ يَهُدُّ - يَهُدُّ omitting مِنْ بَعْدِهِ. See also the readings of Ubai and Ibn Mas'ūd.
 31/30: يَنْعَمَتِ - يَنْعَمَتِ. So read by Ibn Abī 'Abla and al-A'mash.
 32/31: كَاظِلًا - كَاظِلًا, as Ubai, al-Jahḍarī and Ibn Qais.

SŪRA XXXII

- 19: جَنَّةٌ - جَنَّةٌ, as Ibn Mas'ūd.
 24: لَهَا - لَهَا, as Ibn Mas'ūd and al-A'mash.

SŪRA XXXIII

- 1: اتَّقِ - اتَّقِ, as Ibn Mas'ūd and Abū Rajā'.
 6: وَأَزْوَاجُهُمْ وَأَزْوَاجُهُمْ وَأَزْوَاجُهُمْ وَأَزْوَاجُهُمْ. See also Ubai and Ibn Mas'ūd.
 20: بَادُونَ - بَادُونَ, as Ibn Mas'ūd and Ṭalḥa.
 22: زَادُوهُمْ - زَادُوهُمْ, as Ubai and Ibn Mas'ūd.
 26: أَزْرُوهُمْ - أَزْرُوهُمْ. See also Ibn Mas'ūd's reading.
 33: وَأَقْرَرْنَ - وَأَقْرَرْنَ, as Ubai and Abū Nahik.
 37: مُظْهِرَةٌ - مُظْهِرَةٌ. So read by Ibn Abī 'Abla.
 39: إِنَّ الَّذِينَ بَلَّغُوا - الَّذِينَ يَبْلُغُونَ. See also Ibn Mas'ūd.
 40: وَلَكِنْ نَبِيًّا خَتَمَ - وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ, as Ibn Mas'ūd.
 50/49: وَالَّتِي هَاجَرْنَ - الَّتِي هَاجَرْنَ, as Ibn Mas'ūd.
 إِذْ وَهَبْتَ - إِذْ وَهَبْتَ, as Ubai.
 51: يَرْضَيْنَ كُلَّهُنَّ بِمَا - يَرْضَيْنَ كُلَّهُنَّ بِمَا, as Ibn Mas'ūd and Ibn Qais.
 56: صَلُّوا عَلَيْهِ كَمَا صَلَّى اللَّهُ عَلَيْهِ - صَلُّوا عَلَيْهِ, as Ṭalḥa. See also Ibn Mas'ūd's reading.
 69: عَبْدًا لِلَّهِ - عَبْدًا لِلَّهِ, as Ibn Mas'ūd and al-A'mash.

SŪRA XXXIV

- 1: وَلَهُ الدُّنْيَا وَالْآخِرَةُ - وَلَهُ التَّحْمِيدُ فِي الْآخِرَةِ, as Ṭalḥa, omitting التَّحْمِيدُ فِي. See Ubai.
 3: عَلَامِ الْغُيُوبِ - عَلَامِ الْغُيُوبِ, as Ubai and Mu'adh.
 12/11: غَدُوَّتَهَا شَهْرٌ وَرَوْحَتَهَا - غَدُوَّتَهَا شَهْرٌ وَرَوْحَتَهَا, as Ubai and Abū 'l-Mutawakkil.
 14/13: تَبَيَّنَتِ الْإِنْسُ الْخَيْرُ - تَبَيَّنَتِ الْخَيْرُ. See the readings of Ubai and Ibn Mas'ūd.
 مَا لَيْثُوا حَوْلًا - مَا لَيْثُوا, as Ṭalḥa.
 17/16: يُجْزَى إِلَّا الْكَفُورُ - يُجْزَى إِلَّا الْكَفُورُ. So read by Ibn as-Samaifa'.
 19/18: بُوعِدَ - رَبَّنَا بَعْدَ. So Abū 'Imrān. See also Ubai's reading.
 37/36: الْغُرُفَةِ - الْغُرُفَةِ with Ibn Mas'ūd, supporting the Kūfan reading.

SŪRA XXXV

- 2: مُرْسِلٌ لَهَا - مُرْسِلٌ لَهَا, as Ubai and Abū 'Imrān.
 8/9: آمَنَ - آمَنَ. So read also by Ṭalḥa and Abū 'Imrān.
 12/13: شُرْبُهُ - شُرْبُهُ, as Ubai, Abū Rajā' and Ibn Qais.
 27/25: مُخْتَلَفًا - مُخْتَلَفًا, as Ubai and Ibn Mas'ūd.
 35/32: الَّذِي وَرَّثَنَا الْأَرْضَ مِنْ فَضْلِهِ - الَّذِي أَحْلَلْنَا دَارَ الْآلِقَامَةِ مِنْ فَضْلِهِ. So Ṭalḥa.
 37/34: يَذْكُرُ فِيهِ مِنْ أَدَّكَرَ - يَذْكُرُ فِيهِ مِنْ تَذَكَّرَ, as Ubai.

SŪRA XXXVI

- 8/7: فِي آيَاتِهِمْ - فِي آيَاتِهِمْ, as Ibn Mas'ūd and Ibn 'Abbās.
 29/28: زَقِيَّةٌ - زَقِيَّةٌ, as Ubai. Likewise in verses 49 and 53.

31/30: *مَنْ أَهْلَكْنَا - كَمْ أَهْلَكْنَا*, as Ibn Mas'ūd.

مِنْ الْأَمْرِ السَّابِقَةِ - مِنَ الْقُرُونِ.

31: *لَا يَرْجِعُونَ أَفَلَا تَعْلَمُونَ - لَا يَرْجِعُونَ*, as Ubai.

36: *وَمِمَّا لَا يَأْكُلُونَ - وَمِمَّا لَا يَعْلَمُونَ*, as Ubai.

38: *لَا مُسْتَفْرَّ - لَا مُسْتَفْرَّ*, as Ibn Mas'ūd. See also Ubai's reading.

55: *فَأَكْبَهْنَ - فَكَبِهْنَ*, as Ibn Mas'ūd and Ṭalḥa.

58: *سَلَامًا - سَلَامًا*, as Ibn Mas'ūd and Ubai.

65: *وَتَكَلَّمْنَا - وَتَكَلَّمْنَا*, as Ibn Mas'ūd and Ṭalḥa. See also Ubai.

SŪRA XXXVII

10: *وَتَبَّ الْوَتْبَةُ - خَطَفَ الْخَطْفَةُ*. So read by Abū Mijlāz.

11: *عَدَدْنَا - خَلَقْنَا*, as Ibn Mas'ūd.

19: *رَقِيَّةٌ - رَجْرَجَةٌ*.

37/36: *وَصَدَقَ الْمُرْسَلُونَ - وَصَدَقَ الْمُرْسَلِينَ*, as Ibn Mas'ūd.

46/45: *صَفَاءٌ - بَيْضَاءٌ*, as Ibn Mas'ūd.

57/55: *رَحْمَةً - رَحْمَةً*, as Ubai and Abū 'l-Mutawakkil.

64/62: *شَجَرَةٌ ثَابِتَةٌ - شَجَرَةٌ تَخْرُجُ*, as Ibn Mas'ūd.

93/91: *صَفَقًا - ضَرْبًا*, as Ibn Mas'ūd and al-Ḥasan.

102/100: *السَّعَى وَأَسْرَى نَفْسِهِ حَزَنًا - السَّعَى*.

102: *مَا أَمَرْتُ بِهِ - مَا تَوَمَّرْتُ*. See Ibn Mas'ūd's reading here.

123: *إِذْ رِيسَ - إِلْيَاسَ*, as Ibn Mas'ūd and al-A'mash.

125: *بَعْلَاءٌ - بَعْلَاءٌ*.

134: He read the verse *وَأَهْلَهُ كُلَّهُمْ إِلَّا عَجُوزًا* as did Ṭalḥa.

164: *لَهَا لَهُ - إِلَّا لَهُ*. See Ibn Mas'ūd's reading.

171: *عَلَى عِبَادِنَا - لِعِبَادِنَا*, as was given from Ibn Mas'ūd.

177: *فَيْسَ - فَيْسَاءٌ*, as Ibn Mas'ūd.

180: He added the words: *بِأَذَانِ الْمُرْسَلِينَ لِنَسْأَلَنَّ* - *وَقَدْ أَذْنَكُمْ*. Some said it was Ibn Mas'ūd's reading and that of Ṭalḥa.

SŪRA XXXVIII

6/5: *يَسْهَوْنَ أَنْ أَصْبِرُوا - أَنْ أَمْشُوا وَأَصْبِرُوا*, as Ibn Mas'ūd.

8/7: *أَمْ أَنْزَلَ - أَمْ أَنْزَلَ*, as Ibn Mas'ūd and Abū Mijlāz.

14/13: *إِنْ كُنْهُمْ لَمَّا - إِنْ كُلُّ الْإِلَهِاتِ*, as Ibn Mas'ūd and Abū 'Imrān.

23/22: *تَسْعُونَ نَجَّةً أَنْتَى - تَسْعُونَ نَجَّةً*. See Ibn Mas'ūd.

29/28: *يَتَذَكَّرُوا - يَتَذَكَّرُوا*, as 'Alī and an-Nakha'ī.

39/38: *هَذَا فَا مَنَنْ عَطَاؤُنَا - هَذَا عَطَاؤُنَا فَا مَنَنْ*. So read by Abū 'Imrān and Abū Mijlāz. See also Ibn Mas'ūd's reading.

46: *بِخَالِصَتِهِمْ - بِخَالِصَتِهِمْ*. So read by al-A'mash and Ṭalḥa.

57: *هَذَا فَذَوْقُهُ فَهُوَ لَكُمْ حَيْثُمْ - هَذَا فَلْيَذُوقُوا حَيْثُمْ*, as Ibn Mas'ūd.

SŪRA XXXIX

3/4: *فَالِوَا مَا تَعْبُدُهُمْ - مَا تَعْبُدُهُمْ*, as Ibn Mas'ūd. See also Ubai's reading.

3/5: *كَذَابٌ - كَذَابٌ*, as Ibn Mas'ūd and al-A'mash. See also Ubai.

9/12: *يَحْذَرُ عِقَابَ الْآخِرَةِ - يَحْذَرُ الْآخِرَةَ*. So read by Abū Mijlāz.

29/30: *وَرَجُلٌ سَالِمًا - وَرَجُلًا سَلَامًا*. So read also by Abū 'Imrān.

33/34: *وَالَّذِينَ جَاءُوا - وَالَّذِي جَاءَ*. See Ibn Mas'ūd and Ubai.

36/37: *يُكَافَى عِبَادَهُ - يُكَافَى عَبْدَهُ*, as Ibn Mas'ūd. See Ubai's reading.

42/43: *الَّذِي قَضَى - الَّذِي قَضَى*, as Ubai.

وَيُرْسِلُ الَّتِي لَمْ يَقْضِ عَلَيْهَا - وَيُرْسِلُ الْآخَرَى. See Ubai's reading.

53/54: *إِنَّهُ يَغْفِرُ الذُّنُوبَ جَمِيعًا لِمَنْ يَشَاءُ - إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا*.

See also Ubai.

60: He read here as Ubai: *فَقَدْ جَاءَهُ آيَاتُنَا فَكَذَّبَ بِهَا وَاسْتَكْبَرَ وَكَانَ*.

SŪRA XL

- 5: بِرَسُولِهَا - بِرَسُولِهِمْ as Ibn Mas'ūd.
 16: عَلَى اللَّهِ - عَلَيْهِ as Ubai and Ibn Mas'ūd.
 35/37: قَلْبَ كُلِّ - كُلِّ قَلْبٍ as Ibn Mas'ūd.

SŪRA XLI

- 6/5: قُلْ إِنَّا - قَالَ إِنَّا. So read by al-A'mash and Ibn Waththāb.
 10/9: وَقَسَمَ - وَقَدَّر as Ibn Mas'ūd.
 21/20: شَهِدْتُمْ - شَهِدْتَن as Ubai and Zaid b. 'Alī.
 22/21: زَعَمْتُمْ - ظَنَنْتُمْ as Ibn Mas'ūd and Ibn Qais.
 28: النَّارُ دَارُ الْخُلْدِ - النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ as Ibn Mas'ūd.
 30: لَا تَخَافُوا - أَلَّا تَخَافُوا as Ibn Mas'ūd.
 35: وَلَا يُلَاقَاهَا - وَمَا يَلْقَاهَا. See Ibn Mas'ūd's reading.
 49: دُعَاءَ الْخَيْرِ - دُعَاءُ الْخَيْرِ as Ibn Mas'ūd.
 53: وَلَتَرْجِيَهُمْ - سَتَرْجِيَهُمْ. So read also by Ṭalḥa.

SŪRA XLII

- 2/1: عَسَى - سَى as Ibn Mas'ūd and Ibn 'Abbās.
 37/35: كَبِيرٌ - كَبِيرٌ supporting the Kūfan reading. Likewise in LII, 32/33.
 52: لَتَدْعُوا - لَتَهْدَى as Ibn Mas'ūd and Ubai.

SŪRA XLIII

- 18/17: لَا يَنْشَأُوا إِلَّا - يَنْشَأُوا as Ibn Mas'ūd.
 19/18: شَهِدْتُمْ - شَهِدْتُمْ.
 32/31: مَعَايِشَهُمْ - مَعِيَشَتَهُمْ as Ibn Mas'ūd and Ibn 'Abbās.
 33/32: مَعَارِجَ - مَعَارِجَ as Ibn Mas'ūd.

- 53: أَسَاوِيرُ - أَسْوَرَةٌ as Ubai and Ibn Mas'ūd.
 75: وَهُمْ فِيهَا - وَهُمْ فِيهِ as Ibn Mas'ūd and Ibn Qais.
 76: وَمَا ظَلَمُونَا - وَمَا ظَلَمْنَاهُمْ. So read by Abū Ḥaṣīn and Abū 'Imrān.
 77: يَا مَالٍ - يَا مَالِكَ as Ibn Mas'ūd.
 85: تُحْشَرُونَ - تُرْجَعُونَ. Also read thus by Ṭalḥa.

SŪRA XLIV

- 30/29: مِنْ عَذَابٍ - مِنْ الْعَذَابِ as Ibn Mas'ūd.
 48: ثُمَّ صَبُّوا - وَصَبُّوا. So read also by Abū 'l-Mutawakkil.
 54: أَمَدَدْنَاهُمْ - رَوَّجْنَاهُمْ as Ibn Mas'ūd.
 54: يَحْجُورِ - يَعِيسِي also as Ibn Mas'ūd.

SŪRA XLV

- 6/5: يُؤْمِنُونَ - تُؤْفَنُونَ. So read by Ṭalḥa and Abū Mijlāz.
 24/23: إِلَّا دَهْرٌ يَهُرُّ - إِلَّا الدَّهْرُ as Ubai and Mu'adh.

SŪRA XLVI

- 4/3: أَرَأَيْتُمْ مَنْ - أَرَأَيْتُمْ مَا as Ibn Mas'ūd.
 5/4: مِنْ غَيْرِ اللَّهِ - مِنْ دُونِ اللَّهِ as Ubai and Mu'adh.
 15/14: إِذَا أَسْتَوَى وَبَعَ - إِذَا بَلَغَ as Ubai and Ibn Mas'ūd.
 21/20: مِنْ بَعْدِهِ - مِنْ خَلْفِهِ as Ibn Mas'ūd.
 24/23: قُلْ بَلْ مَا - بَلْ هُوَ مَا. See the readings of Ubai and Ibn Mas'ūd.
 33/32: قَادِرٌ - بِقَدِيرٍ as Ibn Mas'ūd and Mu'adh.

SŪRA XLVII

- 11/12: وَلِيٍّ - مَوْلَى as Ibn Mas'ūd.
 14/15: آمَنَ - آفَنَ. So read by Ṭalḥa also.

17/19: أَنْطَاهُمْ — أَسَاتِمُ as Ibn Mas'ūd and al-A'mash.

20/22: فَإِذَا نَزَلْتُ — فَإِذَا أَنْزَلْتُ. So read by Abū Mijlāz.

مُحَدَّثَةٌ — مُحْكَمَةٌ as Ibn Mas'ūd.

SŪRA XLVIII

9: يُسَبِّحُوا اللَّهَ — تُسَبِّحُوهُ as Ibn Mas'ūd and Ubai.

10: عَهْدَ — عَهْدَ. So read also by Ibn Qais.

فَسَوْفَ يُؤْتِيهِ اللَّهُ — فَيُؤْتِيهِ.

16: فَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ وَتُصَدِّقُوا بِمَا جَاءَكُمْ بِهِ وَتَنْفِقُوا — فَإِنْ تُطِيعُوا,
as Ubai. See also Ibn Mas'ūd's reading.

26: أَهْلَهَا وَاحَقَّ بِهَا — أَحَقَّ بِهَا وَأَهْلَهَا as Ibn Mas'ūd.

27: — He omitted the word.

تَخَافُونَ — تَخَافُوا as Ibn Mas'ūd.

29: آثَارَ — أَثَرٍ as Ibn Mas'ūd and Sa'īd b. Jubair.

SŪRA XLIX

2: بِأَصْوَاتِكُمْ — أَصْوَاتَكُمْ as Ibn Mas'ūd.

بِالْقَوْلِ فَتَحَبَّطَ — بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ
the rest, as did Abū Mijlāz. See the readings of Ubai and
Ibn Mas'ūd.

4: أَكْثَرُهُمْ بَنُو نَبِيٍّ — أَكْثَرُهُمْ. See also Ubai.

9: فَأَمَّا فَتَخَلَّدُوا — فَأَمَّا فَاصْلَحُوا as Ibn Mas'ūd.

10: أَخَوَاتِكُمْ — أَخَوَاتِكُمْ as Ibn Mas'ūd.

تَرْشُدُونَ — تَرْشُدُونَ. So read also by Ṭalḥa.

11: عَسَى — عَسَى as Ubai and Ibn Mas'ūd.

عَسَيْنَ أَنْ يَكُنَّ — عَسَى أَنْ يَكُنَّ as Ibn Mas'ūd.

12: تَتَنَبَّأُوا — تَجَسَّسُوا. So read by Ṭalḥa and Mu'adh.

تَغْتَابُوا — يَغْتَابُ. So read also by al-A'mash.

17: أَنْ أَسْلَمُوا — إِسْلَامَهُمْ as Ibn Mas'ūd.

إِذْ هَدَّكُمْ — أَنْ هَدَّكُمْ as Ibn Mas'ūd.

SŪRA L

19/18: أَلْتَحَقَّ بِالْمَوْتِ — أَلَمْ يَحَقِّقْ بِالْمَوْتِ as Ibn Mas'ūd.

SŪRA LI

16: أَخِذُوا — أَخِذُوا as Ubai and Ibn Abī 'Abla.

22: رَزَقَكُمْ — رَزَقَكُمْ as Ibn Mas'ūd and Ubai.

46: وَفِي قَوْمٍ — وَفِي قَوْمٍ as Ibn Mas'ūd.

SŪRA LII

20: يُخَوِّرُ — يُعِيسُ as Ibn Mas'ūd.

45: يَلْقَا — يَلْقُوا. So read by Ibn Abī 'Abla and others.

SŪRA LIII

9: فَادَّ قَوْسَيْنِ — فَادَّ قَوْسَيْنِ as Zaid b. 'Alī.

23: وَلَقَدْ جَاءَكُمْ مِنْ رَبِّكُمْ — وَلَقَدْ جَاءَهُمْ. So read by Ṭalḥa also.

50/51: عَادَ الْأُولَى — عَادَ الْأُولَى as Ubai and Ibn Mas'ūd.

58: لَهَا مِمَّا يَدْعُونَ مِنْ دُونِ اللَّهِ — لَهَا مِنْ دُونِ اللَّهِ. See Ṭalḥa's
reading.

SŪRA LIV

7: خُشَعًا — خُشَعًا. See also the readings of Ubai and Ibn Mas'ūd.

12: أَلْبَيَانِ — أَلْبَيَانِ as al-Ḥasan and Abū 'l-Āliya. See Ubai.

20: عَجَزَ — عَجَزَ. See the readings of Ibn Mas'ūd and Ubai.

35: لِمَنْ شَكَرَ لِي - مَنْ شَكَرَ as read by Ṭalḥa, after which he added a verse وَلَقَدْ وَفَّيْنَا أَهْلَهُ كُلَّهُمْ إِلَّا عَجُوزًا فِي الْغَدْرِ as did Ṭalḥa also.

48: إِلَى النَّارِ - فِي النَّارِ as Ibn Mas'ūd.

SŪRA LV

7/6: وَخَفَضَ - وَوَضَعَ as Ibn Mas'ūd.

8/7: لَا - لَا as Ibn Mas'ūd and Ibn Abī 'Abī.

9/8: أَلْوَزَنَ - أَلْوَزَنَ which was given by some from Ibn Mas'ūd.

27: ذِي - ذِي as Ubai and Ibn Mas'ūd.

35: شَوَاطِئَ مِنْ نَارٍ وَنَحَاسًا - شَوَاطِئَ مِنْ نَارٍ وَنَحَاسٍ as Zaid b. 'Alī.

43, 44: He read here لَا تَهْوِيَانِ فِيهَا وَلَا تَحْبِيَانِ. It was the reading also of Ṭalḥa. See Ibn Mas'ūd.

60: إِلَّا الْإِحْسَانُ - إِلَّا الْإِحْسَانُ. So read by Abū Ḥaṣīn.

SŪRA LVI

10: He read here the Shī'a reading given from Ibn Mas'ūd and Ubai وَالسَّابِقُونَ بِالْإِيمَانِ بِالنَّبِيِّ (عَلَيْهِ السَّلَام) فَهُمْ عَلَى وَدْرَتِهِ - Ubai الَّذِينَ أَصْطَفَاهُمْ اللَّهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ السَّابِقِينَ عَلَى غَيْرِهِمْ أُولَئِكَ هُمُ الْفَائِزُونَ الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.

12: جَنَّةٍ - جَنَّةٍ as Ubai and Ṭalḥa.

50: كَلَّا إِنْ نَحْنُ إِلَّا مُكْذِبُونَ as did Ṭalḥa.

52: مِنْ شَجَرَةٍ - مِنْ شَجَرَةٍ as Ibn Mas'ūd and Abū Mijlāz.

SŪRA LVII

10: قَبْلَ - مِنْ قَبْلَ as Ibn Mas'ūd and Zaid b. 'Alī.

13: مِنْ تِلْقَاءِهِ - مِنْ قَبْلِهِ as Ibn Mas'ūd and Abū Mijlāz.

16/15: مَا أَنْزَلَ - مَا أَنْزَلَ as Ibn Mas'ūd and al-ʿA'mash.

23: أَوْتِيتُمْ - أَوْتِيتُمْ as Ibn Mas'ūd and Ubai.

24: هُوَ الْغَنِيُّ - He omitted هُوَ as did the Meccan and Syrian Codices.

SŪRA LVIII

1: قَدْ يَسْمَعُ اللَّهُ أَقْوَالَ الَّتِي تُحَاوِرُكَ - قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَدِّلُكَ.

So Abū Mijlāz. See also the reading of Ibn Mas'ūd.

2: يَنْظَاهِرُونَ - يَنْظَاهِرُونَ. So read by Ibn Qais. See also Ubai's reading.

بِأَمْهَاتِهِمْ - بِأَمْهَاتِهِمْ. It was the reading of Ibn Mas'ūd and Abū Mijlāz.

7/8: إِلَّا اللَّهُ رَابِعُهُمْ وَلَا أَرْبَعَةٌ - إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٌ إِلَّا هُوَ سَادِسُهُمْ. See also the reading of Ibn Mas'ūd.

8/9: وَيَنْتَجُونَ - وَيَنْتَجُونَ. See the readings of Ubai and Ibn Mas'ūd.

22: عَشِيرَتِهِمْ - عَشِيرَتِهِمْ. So read by Abū 'Imrān and Ibn Qais.

SŪRA LIX

5: قَوْمًا - قَوْمًا as Ibn Mas'ūd and Zaid b. 'Alī.

عَلَى أَصُولِهِ إِلَّا يَأْذِنُ اللَّهُ - عَلَى أَصُولِهَا فَيَأْذِنُ اللَّهُ. So read by Abū Mijlāz.

7: كَلَّا - كَلَّا as Ibn Mas'ūd and Ṭalḥa.

9: وَيُضْفُونَ - وَيُضْفُونَ. So read by Ṭalḥa and Abū Mijlāz.

10: غَمْرًا - غَمْرًا see Ibn Mas'ūd and Ubai.

SŪRA LX

- 10: لَا يَحْلِلْنَ لَهُمْ - لَا مِنْ حِلِّ لَهُمْ
 11: وَإِنْ فَانَكُمْ أَحَدٌ - وَإِنْ فَانَكُمْ شَيْءٌ as Ibn Mas'ūd.

SŪRA LXI

- 14: He read the end of this verse: - فَانَصَرْنَا الَّذِينَ آمَنُوا بِقَتَالِهِمْ
 مع ابن عمر - نبيهم على عدوهم. A Shī'a reading.

SŪRA LXII

- 5: الْحِمَارِ - الْحِمَارِ as Ibn Mas'ūd.
 8: فَانَّهُ - He omitted the word, as did Ibn Mas'ūd.
 11: لَهْوًا أَوْ نِجَارَةً - نِجْرَةً أَوْ لَهْوًا as Ibn Mas'ūd.
 إِلَيْهَا - إِلَيْهَا as Ibn Mas'ūd.

SŪRA LXIII

- 10: فَاصْدَقْ - فَاصْدَقْ as Ubai and Ibn Mas'ūd.
 وَكُنْ - وَكُنْ as Ubai and Ibn Mas'ūd.

SŪRA LXIV

- 11: يَهْدَا قَلْبَهُ - يَهْدِي قَلْبَهُ. So read also by Abū's-Sammāl.

SŪRA LXV

- 1: لِقَبْلِ عَذَابٍ - لِقَبْلِ عَذَابٍ as Ubai.
 إِلَّا أَنْ يَنْحَشْنَ - إِلَّا أَنْ يَأْتِينَ بِفَحْشَةٍ مُبِينَةٍ as Ubai and Ṭalḥa.
 See Ibn Mas'ūd's reading here.
 2: أَجَاهُنَّ - أَجَاهُنَّ. So Ṭalḥa.
 7: قَدَّرَ عَلَيْهِ رِزْقَهُ - قَدَّرَ عَلَيْهِ رِزْقَهُ which was given by some from Ubai.

SŪRA LXVI

- 3: عَرَفَ بَعْضَهُ - عَرَفَ بَعْضَهُ as Ibn Mas'ūd and Ubai.

SŪRA LXVIII

- 19: طَائِفٌ - طَائِفٌ as Ibn Mas'ūd.
 24: لَا -- أَنْ لَا as Ibn Mas'ūd.
 32: سَيُبْدِلُنَا - أَنْ يُبْدِلَنَا as was also read by Ṭalḥa.

SŪRA LXIX

- 9: مَنْ بَعْدَهُ - مَنْ قَبْلَهُ. See also Ubai and Ibn Mas'ūd here.
 11: طَغَا - طَغَى as Zaid b. 'Alī.
 44: عَلَيْكَ - عَلَيْنَا.

SŪRA LXX

- 17: مَنْ أَعْرَضَ عَنْ ذِكْرِ رَبِّهِ وَتَوَلَّى - مَنْ أَدْبَرَ وَتَوَلَّى. See also Ibn Mas'ūd's reading.
 40: الْمَشْرِقِ وَالْمَغْرِبِ - الْمَشْرِقِ وَالْمَغَارِبِ as Ubai.

SŪRA LXXI

- 1: أَنْذِرْ - أَنْذِرْ as Ibn Mas'ūd and Ibn Abī 'Abīla.
 15/14: طِبَاقًا - طِبَاقًا as Ibn Mas'ūd and Abū Ḥaṣīn.
 23: يَغُوثًا وَيَعُوقًا - يَغُوثٌ وَيَعُوقٌ. So read by al-A'mash also.
 25: خَطَايَاهُمْ - خَطِيئَتِهِمْ.
 28/29: وَلَوْلَا الَّذِي - وَلَوْلَا الَّذِي, as Ibn Mas'ūd and Zaid b. 'Alī.

SŪRA LXXII

- 1: وَحَى - وَحَى as Ibn Mas'ūd, Mu'adh and others.
 He also omitted the قُلْ before the وَحَى.
 2: يَدْعُو - يَدْعَى. So read also by Ṭalḥa.
 13: فَلَا يَخَفُ - فَلَا يَخَفُ as Ibn Mas'ūd.
 23/24: رِسَالَتِهِ - رِسَالَتِهِ (sing.). So al-A'mash.
 28: أَحْبَطَ - أَحْبَطَ as Ubai and Ibn Abī 'Ablā.

SŪRA LXXIII

9: الْمَشَارِقِ وَالْمَغَارِبِ — الْمَشْرِقِ وَالْمَغْرِبِ: as Ubai, Ibn 'Abbās and Zaid b. 'Alī.

SŪRA LXXIV

6: تَسْتَكْبِرُ — أَنْ تَسْتَكْبِرَ as Ibn Mas'ūd and Ubai.

SŪRA LXXV

9: يَبْنَ الشَّمْسِ وَالْقَمَرِ — الشَّمْسُ وَالْقَمَرُ: as Ibn Mas'ūd and Ibn Abī 'Abla.

SŪRA LXXVI

14: وَدَانِيَا — وَدَانِيَّةً, as Ibn Mas'ūd. See also Ubai's reading.

30: مَا شَاءَ — أَنْ يَشَاءَ. See also Ibn Mas'ūd.

31: وَالظَّالِمِينَ — وَلِلْكَافِرِينَ as Ubai. See also Ibn Mas'ūd.

SŪRA LXXVII

6: وَ — آو. So read by Qatāda also.

9: فُشِطَتْ — فُرِجَتْ.

41: فِي ظَلَلٍ — فِي ظِلَلٍ. So read by Ṭalḥa and al-A'mash.

SŪRA LXXVIII

6: مَهْدًا — مَهْدَا as Ubai and Mujāhid.

14: بِالْمُعْصِرَاتِ — الْمُعْصِرَاتِ as was given by some authorities from Ubai.

35: لَا تَسْمَعُ — لَا يَسْمَعُونَ. So read by Ṭalḥa also.

SŪRA LXXIX

13: رُفِيَّةً — زَجْرَةً as in XXXVII, 19. So read by Ubai also.

36: رَأَى — يَرَى as Ibn Mas'ūd.

SŪRA LXXXV

15: ذِي — ذُو. So read by Mu'adh and many others.

SŪRA LXXXVI

6: مَدْفُوقٍ — دَافِي as Ubai and Ibn Qais.

SŪRA LXXXVIII

16: مَبْنُوتَةٌ مَبْنُوتَةٌ فِيهَا نَاعِيَيْنِ — مَبْنُوتَةٌ. So Ṭalḥa. See Sa'īd b. Jubair.

SŪRA LXXXIX

29: فَادْخُلِي — فَادْخُلِي as Ubai, Ibn Qais and Abū 'Imrān.

SŪRA XC

11, 12: He had here the strange confusion مَا أَذْرَاكَ ملقبة حاملعنة وَمَا أَذْرَاكَ ملقبة حاملعنة, which is also given from Abū 'l-Mutawakkil and Abū 'Imrān.

SŪRA XCI

14: فَدَمْدَمَ — فَدَمْدَمَ. So read by Sa'īd b. Jubair.

SŪRA XCII

14: تَلْظَى — تَلْظَى, as Ibn Mas'ūd and Ṭalḥa.

SŪRA XCIII

8: عَادِيًا — عَادِيًا as Ibn Mas'ūd and Abū Ḥaṣīn. See also Ubai.

9: تَكْهَرُ — تَكْهَرُ as Ibn Mas'ūd and Nakha'ī.

SŪRA XCIV

2: وَوَضَعْنَا — وَخَطَطْنَا as Ubai. See also Ibn Mas'ūd's reading.

وَزَرَكَ — وَزَرَكَ as Ibn Mas'ūd and Abū Mijlāz.

SŪRA XCV

- 2: سِينِينَ — سِينَاء as Ibn Mas'ūd and Ṭalḥa.
 5: سِفْلِينَ — السَّافِلِينَ as Ubai and Ibn Mas'ūd.

SŪRA XCVI

- 15: لَسْفَعًا — لَسْفَعَن. See also Ibn Mas'ūd.
 17: نَادِيَهُ — إِلَى نَادِيهِ as Ibn Mas'ūd.

SŪRA XCVIII

- 1: He read مَا كَانَ الْمُشْرِكُونَ وَأَهْلُ الْكِتَابِ مُشْرِكِينَ as was given by some from Ubai. See also Ibn Mas'ūd's reading.
 5/4: إِلَّا أَنْ يَعْبُدُوا — إِلَّا لِيَعْبُدُوا. See also Ibn Mas'ūd.

SŪRA XCIX

- 4: نُحَدِّثُ — يُنْبِئُ. See also Ibn Mas'ūd and Sa'īd b. Jubair.

SŪRA C

- 9: إِذَا بُحِثَ مَا فِي الْقُبُورِ — إِذَا بُعِثَ مَا فِي الْقُبُورِ. See also Ubai's reading.
 11: إِنَّهُمْ يَوْمَئِذٍ خَيْرٌ — إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ خَيْرٌ as Abū Mijlāz.

SŪRA CI

- 5/4: كَالصُّوفِ — كَالْعِهْنِ as Ibn Mas'ūd.

SŪRA CII

- 1: His reading was — إِنَّ الْإِنْسَانَ لَفِي — وَالْعَصْرِ * وَتَوَائِبِ الدَّهْرِ * خَسِرَ * وَإِنَّهُ فِيهِ إِلَى آخِرِ الدَّهْرِ * إِعْصَارًا أَعْصَرَ بَعْدَ عَصْرِ * وَكَهَرًا بَعْدَ دَهْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَاتَّقُوا اللَّهَ أُولَئِكَ هُمُ الْمُتَّقُونَ

SŪRA CIV

- 1: لِكُلِّ هَمَزَةٍ لَهْمَزَةٌ — لِلْهَمَزَةِ الَّلَهْمَزَةُ as Ibn Mas'ūd and al-A'mash.
 9: فِي عَمَدٍ — بِعَمَدٍ as Ibn Mas'ūd, Ṭalḥa and al-A'mash.

SŪRA CVI

- 1: لَيْثَلَفَ قُرَيْشٌ — لَا يَلْفَ قُرَيْشٍ.
 2: إِلْفَهُمْ — إِلْفِهِمْ.

SŪRA CVII

- 1: أَرَأَيْتَ — أَرَأَيْتَكَ as Ubai and Ibn Mas'ūd.
 3: يُحَاضُونَ — بِحُضٍّ.

SŪRA CIX

- 1: قُلْ لِلْكَافِرِينَ — قُلْ يَا أَيُّهَا الْكَافِرُونَ as Ubai, though some said he read as Ibn Mas'ūd كَفَرُوا, without the قُلْ.
 6: دِينِي — دِينَ supporting the reading of Ya'qūb.

SŪRA CXI

- 1: وَقَدْ تَبَّ — وَتَبَّ as Ubai and Ibn Mas'ūd.

SŪRA CXII

- 1: قُلْ هُوَ اللَّهُ الْوَاحِدُ — قُلْ هُوَ اللَّهُ أَحَدٌ as Ibn Mas'ūd, without the قُلْ.

CODEX OF AL-A'MASH † 148

A secondary Codex representing the Kūfan tradition as to text and clearly based on the Codex of Ibn Mas'ūd, though mixed with other elements derived from a variety of sources.

Sulaimān b. Mihrān al-A'mash was famous among the Kūfan Readers and won a place among the Fourteen¹⁾. He is quoted as an authority for Ibn Mas'ūd, Anas and Mujāhid, and was a pupil of an-Nakha'ī († 95), Zirr b. Ḥubaish († 82), and Abū 'l-Āliya († 96) all of whom were noted for their uncanonical readings. He was known to follow the readings of Ibn Mas'ūd²⁾ but was independent in his *ikhtiyār*. That he had a Codex of his own is known to us only from its being listed in Ibn Abī Dāwūd, p. 91.

1) *Nashr* I, 8 places him in the second group of Kūfan Readers. For his connections see Ibn al-Jazarī, *Tabaqāt* I, 315.

2) Ibn al-Jazarī, *Tabaqāt* I, 262.

SŪRA I

6/5: *الْزَّارِطُ* - *الْصَّرَاطُ* 6/5 and so throughout the Qur'ān.

SŪRA II

36/34: *فَأَزَلَّهُمَا* - *فَوَسَّوَسَ لَهُمَا* as Ibn Mas'ūd.

40/38: *إِسْرَائِيلَ* - *إِسْرَائِيلَ* and so throughout the Qur'ān.

نَعْبَةٍ - *نَعْبَةٍ*. So read by Ibn Muḥaiṣin.

58/55: *يَغْفِرْ لَكُمْ* - *يَغْفِرْ لَكُمْ*.

61/58: *مِصْرًا* - *مِصْرًا* as Ibn Mas'ūd and Ubai.

70/65: *تَشَبَّهَ* - *مُتَشَابَهَةً* or some said he read *مُتَشَابَهَةً* as Ibn Mas'ūd.

74/69: *يَتَشَفَّقُ* - *يَتَشَفَّقُ*.

75/70: *كَلِمَ* - *كَلَامَ* as Abū Ḥaṣin.

83/77: *ثُمَّ تَوَلَّوْا* - *ثُمَّ تَوَلَّيْتُمْ* as Ibn Mas'ūd.

85/79: *وَأِنْ يُؤْخَذُوا تُفْذَوْهُمْ* - *وَأِنْ يَأْتَوْكُمْ أُسَارَى تُفْذَوْهُمْ* as Ibn Mas'ūd.

97: 98/91: 92: *جِبْرِيلَ* and *مِيكَالَ* and *مِيكَائِيلَ* (but others said *مِيكَائِيلَ*).

102/96: *بِضَارِي* - *بِضَارِينَ* as al-Ḥasan, with omission of the *بِ*.

See Ibn Mas'ūd.

105/99: *وَلَا الْمَشْرُكُونَ* - *وَلَا الْمَشْرُكِينَ* as Ibn Mas'ūd and Abū 'l-Āliya.

196/100: *مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا* - *مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا*. So Ibn Mas'ūd.

115/109: *وَاللَّهُ الْمَشَارِقُ وَالْمَغَارِبُ* - *وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ*.

124/118: *الظَّالِمُونَ* - *الظَّالِمِينَ*, as Ibn 'Abbās, Ibn Mas'ūd, Qatāda and ash-Sha'bī.

- 125/119: مَثَابَةٌ - مَثَابَاتٍ as Talha.
 177/172: لَا تَحْسِبَنَّ الْبِرَّ أَنْ الْبِرَّ - لَيْسَ الْبِرُّ as Ibn Mas'ūd, or
 وَالصَّابِرُونَ - وَالصَّابِرِينَ as al-Ḥasan, al-Jahdārī and Ikrima.
 187/183: وَابْتَغُوا though some say he read وَأَتُوا.
 الْمَسَاجِدِ - الْمَسْجِدِ as Mujāhid and ash-Sha'bī.
 191/187: قَتَلُوكُمْ and يَقْتُلُوكُمْ and قَتَلُوكُمْ and يَقْتُلُوكُمْ and قَتَلُوكُمْ and يَقْتُلُوكُمْ as Ḥamza.
 197/193: رَفِثَ - رُفُوثٌ as Ibn Mas'ūd.
 202/198: كَسَبُوا - اكْتَسَبُوا as Ibn 'Abbās and Ibn Mas'ūd.
 214/210: وَيَقُولُ - حَتَّى يَقُولَ.
 217/214: عَنْ قَتَالٍ - قَتَالٍ as Ibn Mas'ūd, Ikrima and Ibn 'Abbās.
 236/237: مِنْ قَبْلِ أَنْ - مَا أَمَّ.
 249/250: قَلِيلًا - قَلِيلٌ as Ibn Mas'ūd and Ubai.
 255/256: الْقِيَامُ - الْقِيَوْمُ as Umar, Ibn Mas'ūd and 'Alqama. So in III, 1.
 259/261: قِيلَ أَعْلَمَ - قَالَ أَعْلَمَ as Ibn Mas'ūd, Ubai and Ibn Abi 'Abla.
 269/272: وَمَنْ يُؤْتِهِ اللَّهُ - وَمَنْ يُؤْتِ or some gave it merely وَمَنْ يُؤْتِ.
 280: وَإِنْ كَانَ مُعْسِرًا - وَإِنْ كَانَ ذُو عُسْرَةٍ as Ubai.
 284: يَغْفِرُ - يَغْفِرُ as Talha, Ibn Mas'ūd and Khallād.
 285: وَكُنَيْهِ - وَكُنَيْهِ as Ḥamza and al-Kisā'ī.

SŪRA III

- 21/20: وَفَاتَلُوا الَّذِينَ - وَيَقْتُلُونَ الَّذِينَ as Ibn Mas'ūd.
 91/85: ذَهَبَ - ذَهَبًا.
 143/137: تَلْفُوهُ - تَلْفُوهُ as Mu'adh and az-Zuhri.
 146/140: وَكَأَيَّ - وَكَأَيَّ. So read by Ibn Muḥaiṣin and al-Ashhab.
 180/175: هُوَ خَيْرًا - هُوَ خَيْرًا omitting هُوَ.

SŪRA IV

- وَبِالْأَرْحَامِ - وَالْأَرْحَامِ as Ibn Mas'ūd.
 31/35: كَبِيرٌ - كَبِيرٌ as Mujāhid, Sa'id b. Jubair and Abū 'Āliya.
 43/46: سُكْرَى - سُكْرَى as Ibn Mas'ūd, Sa'id b. Jubair and others.
 104/105: يَلْمُونَ - تَالْمُونَ as Abū Ḥaṣin and Ibn Mu'tamar.
 122/121: أَرْدَقُ - أَرْدَقُ as Ḥamza, al-Kisā'ī and Khalaf.
 128/127: أَنْ يُصْلِحَا - أَنْ يُصْلِحَا as Ibn Mas'ūd.
 154/153: تَعْتَدُوا - تَعْتَدُوا which some gave from Ubai.

SŪRA V

- 2: آتَى الْبَيْتِ الْحَرَامِ - آتَى الْبَيْتِ الْحَرَامِ as Ibn Mas'ūd.
 13/16: فَسِيَةً - فَسِيَةً as Ḥamza and al-Kisā'ī.
 خَائِنَةٍ - خَائِنَةٍ as Abū Nahik and Abū Rajā'.
 89/91: عَقَدَتْ - عَقَدَتْ. See also Ibn Mas'ūd's reading. It involves
 الْإِيمَانُ.
 114: يَكُنْ - يَكُنْ as Ibn Mas'ūd, or some said he read يَكُنْ.
 115: سَأُنْزِلَهَا - إِنْ مَنَزِلَهَا as Ibn Mas'ūd and Talha.
 119: يَوْمٌ - يَوْمٌ.

SŪRA VI

- 23: وَمَا كَانَ - ثُمَّ لَمْ تَكُنْ as Ibn Mas'ūd and Ubai.
 57: يَنْصِي بِالْحَقِّ - يَنْصِي بِالْحَقِّ as Ibn Mas'ūd, Ubai and Talha.
 61: يَتَوَفَّاهُ - تَوَفَّاهُ as Ibn Mas'ūd, though some said he
 read تَوَفَّاهُ.
 71/70: أَسْتَهْوَاهُ الشَّيْطَانُ - أَسْتَهْوَاهُ الشَّيْطَانُ as Ibn Mas'ūd and Ubai.
 94: نَنْطَعُ مَا - نَنْطَعُ as Ibn Mas'ūd and Mujāhid.
 105: دَرَسَ - دَرَسَتْ as Ibn Mas'ūd, Ibn 'Abbās and Talha.

- 111: قُبَلًا - قَبِيلًا as Ubai and Ibn Mas'ūd.
 112: الْحَيِّ وَالْإِنْسِ - الْإِنْسِ وَالْحَيِّ.
 125: يَصْعَدُ - يَصْعَدُ as Ibn Mas'ūd, Abū Nahīk and Ṭalḥa.
 138/139: حَرْجٌ - حَرْجٌ as Ubai, Ibn az-Zubair and Ibn Mas'ūd.
 139/140: خَالِصٌ - خَالِصٌ as Ibn Mas'ūd and Ibn 'Abbās.
 153/154: وَهَذَا - وَأَنَّ هَذَا as Ibn Mas'ūd and Ubai.

SŪRA VII

- 26/25: ذَلِكْ خَيْرٌ - ذَلِكْ without خَيْرٌ as Ibn Mas'ūd and Ubai.
 38/36: إِذَا تَدَارَكُوا - إِذَا أَدَارَكُوا as Ubai, Ibn Mas'ūd and Abū Razīn.
 47/45: صُرِفَتْ - قُلِبَتْ as Ibn Mas'ūd and Sālim.
 55/53: خَفِيفَةٌ - خَفِيفَةٌ.
 93/91: إِيسَى - إِيسَى as Yaḥyā b. Waththāb, Ṭalḥa and Abū Nahīk.
 105/103: عَلَى أَنْ - بَأَنَّ or بَأَنَّ, both of which are given from Ibn Mas'ūd.
 127/124: وَقَدْ تَرَكَتْ - وَيَذَرُكَ. See also the readings of Ibn Mas'ūd and Ubai.
 158: كَلِمَاتِهِ - كَلِمَاتِهِ.
 160: رَزَقْنَاكُمْ - رَزَقْنَاكُمْ. So read by 'Isā al-Hamdānī.
 170/169: يَسْكُونُ - يَسْكُونُ as Ibn Mas'ūd.

SŪRA VIII

- 59/61: يَحْسِبُ - يَحْسِبُ or يَحْسِبُ. See also Ibn Mas'ūd's reading.
 70/71: يُشِيرُكُمْ - يُشِيرُكُمْ.

SŪRA IX

- 38: أَتَأْتِلَمُ - أَتَأْتِلَمُ as Ibn Mas'ūd and Abū Ḥaṣīn.
 54: نَفَقَاتِهِمْ - نَفَقَاتِهِمْ as Zaid b. 'Alī and Abū's-Sammāl.

- 57: يَحْمِلُونَ - يَحْمِلُونَ. So read by Anas b. Mālīk.
 107/108: لِمَنْ حَارَبُوا - لِمَنْ حَارَبَ as Ibn Mas'ūd, or some said لِلَّذِينَ حَارَبُوا.
 108/109: يَطْهَرُوا - يَطْهَرُوا as Ṭalḥa.
 111/112: رِبَاً مُجْتَنًى - أَلْتَجَنَّهُ as 'Umar.
 112/113: أَلْتَأْتِيَن - أَلْتَأْتِيَن and the following words also in *naṣb* as Ibn Mas'ūd.
 118/119: أَلْمُخْلِفِينَ - أَلَّذِينَ خُلِفُوا. So read by 'Alī.
 126/127: لَا تَرَى - لَا يَرَوْنَ or some said he read لَا تَرَى as Ibn Mas'ūd and Ubai.

SŪRA X

- 2: مَا هَذَا إِلَّا سَاحِرٌ - إِنَّ هَذَا لَسَاحِرٌ.
 11/12: لَقَضَيْنَا إِلَيْهِمْ أَجَلَهُمْ - لَقَضَى إِلَيْهِمْ أَجَلَهُمْ as Ibn Mas'ūd and Ibn Muḥaiṣin.
 16/17: لَا تَذَرْتُمْكُمْ - لَا أَدْرَيْكُمْ as Ibn Mas'ūd and Shahr b. Ḥawshab.
 24/25: وَتَزَيَّنَتْ - وَارْزَيْنَتْ as Ibn Mas'ūd and Ubai.
 53/54: أَلْأَحَقُّ - أَحَقُّ.
 76/77: لَسَاحِرٌ - لَسَاحِرٌ as Mujāhid and Sa'īd b. Jubair.
 79/80: سَحَابٍ - سَحَابٍ as Ḥamza, al-Kisā'ī and other Kūfans.
 81: السَّحَرُ - سَحَرٌ as Ubai and Ibn Mas'ūd.
 100: الرَّجَسُ - الرَّجَسُ.

SŪRA XI

- 28/30: فَعْمِيَّتْ - وَعُمِيَّتْ as Ibn Waththāb.
 69/72: سَلَامًا - سَلَامًا, and so also for the following سَلَامًا.
 72/75: شَيْخًا - شَيْخًا as Ibn Mas'ūd and Ubai.

105/107: يَأْتُونَ - يَأْتِ as Ibn Mas'ūd.

111/113: وَإِنْ كُلُّ لَنَا - وَإِنْ كُلُّ لَنَا as Ubai and Ibn Mas'ūd, but some said إِلَّا for لَنَا.

SŪRA XII

11: لَا تَأْتِنَا - لَا تَأْتِنَا as Ubai and Ṭalḥa, but some said تَيْسِنَا like Ibn Waththāb and Abū Razīn.

31: حَاشَا لِلَّهِ - حَاشَى لِلَّهِ. So read by Mu'adh and Abū Nahik.

64: خَيْرٌ حَافِظٌ - خَيْرٌ حَافِظًا as Ubai and Abū 'l-Mutawakkil.

68: مِمَّا - لِمَا.

SŪRA XIV

4: يَلْسَن - يَلْسَن as Abū's-Sammāl, Abū 'l-Jawzā' and Abū Imrān.

SŪRA XV

6: أَنْزَلَ - أَنْزَلَ. So read by Ibn Dharr and Abū Ḥaṣīn.

21: تَرْلَهُ - تَرْلَهُ.

55: الْقَنِطِينِ - الْقَنِطِينِ as al-Ḥasan, Ṭalḥa and Ibn Waththāb.

72: سَكْرِم - سَكْرِم.

86: الْخَالِقِ - الْخَالِقِ as Ubai, Ibn as-Samaifa' and al-Jahdārī.

SŪRA XVI

3: تَعَالَى - تَعَالَى.

19: يَعْلَمُ الَّذِي تَبْدُونَ وَمَا تَكْتُمُونَ وَالَّذِينَ - يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ as Ibn Mas'ūd.

59/61: عَلَى سُوءٍ - عَلَى هُونٍ.

SŪRA XVII

44/46: تُسَبِّحُ - تُسَبِّحُ as Ibn Mas'ūd and Ṭalḥa.

85/87: أَوْتُوا - أَوْتِيَتْ as Ibn Mas'ūd.

SŪRA XVIII

28/27: تُعَذِّبُ عَيْنَيْكَ - تُعَذِّبُ عَيْنَاكَ. So read by al-Ḥasan and 'Isā ath-Thaqafi. Ibn Mas'ūd also read عَيْنِكَ.

53/51: مُلَاقُوها - مُوَالِفُوها as Ibn Mas'ūd and Ṭalḥa.

77/76: يُنْقِضُ - يُنْقِضُ as Ibn Mas'ūd, though some said simply يُنْقِضُ.

97/96: أَسْتَطَاعُوا - أَسْتَطَاعُوا.

109: مَدَادًا and مَدَدًا - مَدَدًا and مَدَادًا as Ibn Mas'ūd and Ibn 'Abbās.

SŪRA XIX

9/10: خَلَقْنَاكَ - خَلَقْنَاكَ the reading of Ḥamza and al-Kisā'i.

34/35: قِيلَ اللَّهُ آمَنُ - قِيلَ اللَّهُ آمَنُ, though some said he read قِيلَ اللَّهُ آمَنُ.

61/62: جَنَّةٍ - جَنَّةٍ. So read by Ibn as-Samaifa' and Ibn Mas'ūd.

63/64: نُورِثُهَا - نُورِثُهَا.

SŪRA XX

13: إِنَّا أَخْتَرْنَاكَ - إِنَّا أَخْتَرْنَاكَ. So Ḥamza, Khalaf, Ṭalḥa and Ibn Abī Lailā.

34, 35: نُسَبِّحُكَ كَثِيرًا وَنَذْكُرُكَ كَثِيرًا - نُسَبِّحُكَ كَثِيرًا وَنَذْكُرُكَ كَثِيرًا. كُنْتَ كَثِيرًا إِنَّكَ كُنْتَ.

63/66: هَذَيْنِ - هَذَيْنِ. So Abū 'Amr and al-Yazīdī.

69/72: سَاحِرٍ - سَاحِرٍ. So read by Ḥamza, al-Kisā'i and Khalaf.

77/80: لَا تَخَفْ - لَا تَخَفْ. So Ḥamza and Ibn Abī Lailā.

80/82: وَعَدْنَكُمْ - وَعَدْنَكُمْ, given by some from Ḥamza and al-Kisā'i.

97: ظَلَلَتْ - ظَلَلَتْ as Ubai.

SŪRA XXI

95: وَحَرَّمَ - وَحَرَّمَ the general Kūfan reading.

SŪRA XXII

- 23: لَوْلُوا — لَوْلُوا as al-Ḥasan, Ṭalḥa and Ibn Waṭṭhāb.
 35/36: وَالْمُفِينِ الصَّلَاةَ — وَالْمُفِينِ الصَّلَاةَ as Ibn Mas'ūd.
 36/37: صَوَافٍ — صَوَافٍ as Ibn Mas'ūd, Ibn 'Umar and Mujāhid.

SŪRA XXIII

- 20: وَصَبْغًا — وَصَبْغًا as an-Nakha'ī and Abū Ḥaṣīn.
 60/62: يَأْتُونَ مَا آتَوْا — يَأْتُونَ مَا آتَوْا. So Ibn 'Abbās, Qatāda and an-Nakha'ī.

SŪRA XXIV

- 43: خَلَّلِهِ — خَلَّلِهِ as Ibn Mas'ūd, Ibn 'Abbās and others.
 45/44: خَالِقُ كُلِّ — خَالِقُ كُلِّ as al-Ḥasan and the majority of Kūfans.

SŪRA XXV

- 25/27: أَنْزَلَ — أَنْزَلَ as some give from Ubai and Ibn Mas'ūd.
 61/62: سُرْجًا — سُرْجًا as the majority of Kūfans.

SŪRA XXVI

- 28/27: الْمَشَارِقِ وَالْمَغَارِبِ — الْمَشَارِقِ وَالْمَغَارِبِ as the friends of Ibn Mas'ūd.
 37/36: سَمَارٍ — سَمَارٍ.
 91: فَبَرَزَتْ — فَبَرَزَتْ. So read by Mālik b. Dīnār.
 136: وَأَوْعَظْنَا — وَأَوْعَظْنَا. So al-'Abbās 'an Abū 'Amr and Bishr 'an al-Kisā'ī.
 210: الشَّيَاطِينُ — الشَّيَاطِينُ as al-Ḥasan and Ibn as-Samaifa'. So in v. 221.

SŪRA XXVII

- 14: عَلِيًّا — عَلِيًّا or عَلِيًّا as Ibn Mas'ūd.
 18: يَخِطُّكُمْ — يَخِطُّكُمْ without the *nūn energeticum*, as Ya'qūb and Abān.
 22: فَتَهَكَّتْ — فَتَهَكَّتْ as Ubai and Ibn Mas'ūd.
 25: مَلَأَ يَسْجُدُونَ — مَلَأَ يَسْجُدُونَ as Ibn Mas'ūd.
 36: أَتَيْدُونِي — أَتَيْدُونِي. So Ḥamza, Ya'qūb and some said Ibn Mas'ūd.
 66/68: بَلَىٰ أَدَارَكَ — بَلَىٰ أَدَارَكَ. So Ibn 'Abbās, Shaiba and Abū Rajā'.

SŪRA XXVIII

- 6/5: وَلَنَمِكَنَّ — وَلَنَمِكَنَّ.
 23: يُزْدِرَ — يُزْدِرَ as the majority of Kūfans.
 48: سَاحِرَانِ أَظَاهَرَا — سَاحِرَانِ أَظَاهَرَا as Ibn Mas'ūd and Ṭalḥa.
 76: مَفَاتِيحَهُ — مَفَاتِيحَهُ.
 82: لَوْلَا أَنْ مِّنْ — لَوْلَا أَنْ مِّنْ as Ibn Mas'ūd.
 لَا تُخَسِفَ — لَا تُخَسِفَ as Ibn Mas'ūd, or لَا تُخَسِفَ.

SŪRA XXIX

- 38/37: مِّنْ مَّسَاكِينُهُمْ — مِّنْ مَّسَاكِينُهُمْ without مِّنْ.

SŪRA XXX

- 10/9: السَّوَاىَ — السَّوَاىَ as al-Ḥasan. See also the reading of Ibn Mas'ūd.
 17/16: حِينَ (bis) — حِينَ. So 'Ikrima.
 46/45: الرِّيحَ — الرِّيحَ.

SŪRA XXXI

- 31/30: بِنِعْمَتِ — بِنِعْمَتِ. So read by al-A'raj, Abū Nahik and Ibn Qais, but some say he read بِنِعْمَتِ.

SŪRA XXXII

- 17: أَخْنِي - أَخْنِي, as Ubai, Ibn Qais and Abū Ḥaṣīn.
قُرَات - قُرَات. So read by Ibn Mas'ūd and Abū Huraira.

SŪRA XXXIII

- 14: سَلُوا - سَلُوا as al-Jahdārī and Ibn Fā'id al-Baṣrī.
20: يَسْأَلُونَ - يَسْأَلُونَ given by some from 'Āṣim, Abū 'Amr and al-Ḥasan.
53: إِنَّا - إِنَّا as Ibn Mas'ūd.
69: عِنْدَ اللَّهِ - عِنْدَ اللَّهِ as Ibn Mas'ūd and Abū Ḥaiwa.

SŪRA XXXIV

- 37/36: الْغُرَفَاتِ - الْغُرَفَاتِ as Ibn Mas'ūd and many Kūfans.

SŪRA XXXV

- 37/34: يَذْكُرُ - يَذْكُرُ as Ibn Mas'ūd, and also أَذْكُرُ later for تَذْكُرُ.

SŪRA XXXVI

- 55: فَكَيْهُونَ - فَكَيْهُونَ as Ibn Mas'ūd and Ṭalḥa.
56: ظَلَّلِ - ظَلَّلِ as Ibn Mas'ūd and many Kūfans including Ḥamza and al-Kisā'ī.
83: مَلَكُوتُ - مَلَكُوتُ as Ibn Mas'ūd and Ṭalḥa.

SŪRA XXXVII

- 102/100: السَّعَى وَالسَّعَى فِي نَفْسِهِ حَزَنًا - السَّعَى. So Ibn Khuthaim.
103: أَسْلَمًا - أَسْلَمًا as Ibn Mas'ūd, Ibn 'Abbās and Mujāhid.
123: إِذْ رَسِينَ - إِذْ رَسِينَ as Ibn Mas'ūd. So in v. 130 إِذْ رَسِينَ for إِذْ رَسِينَ.

SŪRA XXXVIII

- 45: عِبْدَنَا - عِبْدَنَا as the Meccans and Ibn 'Abbās.
الْأَيْدِ - الْأَيْدِ as Ibn Mas'ūd.
46: بِخَالِصَتِهِمْ - بِخَالِصَتِهِمْ as Ṭalḥa b. Muṣarrif.

SŪRA XL

- 8: جَنَّةٍ - جَنَّةٍ as Ibn Mas'ūd and Abū Ḥaiwa.

SŪRA XLI

- 17/16: نَبُودًا - نَبُودًا as Ibn 'Abbās and Ibn Abī Ishāq.
47: ثَمَرَاتٍ - ثَمَرَاتٍ. So read by Ṭalḥa, al-Ḥasan and some of the Seven.

SŪRA XLII

- 2/1: عَسَى - عَسَى as Ibn Mas'ūd and Ibn 'Abbās.
34/32: وَيَعْفُو - وَيَعْفُو.

SŪRA XLIII

- 26/25: إِنِّي - إِنِّي as Ibn Mas'ūd.
بَرَاءٍ - بَرَاءٍ as Ibn Mas'ūd.
29/28: مَتَعْنَا - مَتَعْنَا as Ibn Mas'ūd.
32/31: مَعَايِشَهُمْ - مَعَايِشَهُمْ. So read by Ibn 'Abbās, Ibn Mas'ūd and Mujāhid.
53: أَسَاوِرَ - أَسَاوِرَ. So Ubai and Ibn Mas'ūd.
77: يَا مَالِكُ - يَا مَالِكُ. So Ibn Mas'ūd, Alī and Ibn Waththāb, though some say they all read يَا مَالُ.

SŪRA XLV

- 5/4: الرِّيحِ - الرِّيحِ as a majority of Kūfans.

23/22: غَشَوَةٌ or غَشَوَةٌ as other Kūfans, and some said
غَسَاوَةٌ as Ibn Mas'ūd.

تَذَكَّرُونَ - تَذَكَّرُونَ.

SŪRA XLVI

4/3: أَثَرَةٍ - أَثَرَةٍ as Ibn Mas'ūd. See also here 'Alī's reading.

SŪRA XLVII

17/19: وَآتَاهُمْ - وَآتَاهُمْ as Ibn Mas'ūd.

SŪRA XLIX

12: يَغْتَابُوا - يَغْتَابُوا. So Ibn Khuthaim.

13: لَتَتَعَرَّفُوا - لَتَتَعَرَّفُوا as Ibn Mas'ūd.

SŪRA L

3: إِذَا - إِذَا. So Abū 'l-Āliya and al-Jahḍarī.
30/29: يَقُولُ - يَقُولُ as Ibn Mas'ūd and al-Ḥasan.

SŪRA LI

25: سَلَّمَ and سَلَّمَ - سَلَّمَ and سَلَّمَ.

SŪRA LII

21: لَتَنَامُ - لَتَنَامُ as Ibn Mas'ūd and Ubai.

SŪRA LIII

12: أَفْتَمَرُونَهُ - أَفْتَمَرُونَهُ as Ubai and the majority of Kūfans.

SŪRA LIV

7: خَاشِعًا - خَاشِعًا as the Baṣrans and Kūfans, or خَاشِعَةً as Ibn Mas'ūd and Ubai.

SŪRA LVI

66: إِنَّا - إِنَّا. So Abū Bakr and al-Jahḍarī.

SŪRA LVII

16/15: مَا أَنْزَلَ - مَا أَنْزَلَ as Ibn Mas'ūd.

عَلَى نَبِيٍّ مِنَ الْأَمْثَلِ - عَلَى نَبِيٍّ مِنَ الْأَمْثَلِ.

SŪRA LVIII

7/8: إِلَّا اللَّهُ رَابِعُهُمْ وَلَا أَرْبَعَةٌ إِلَّا - إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٌ إِلَّا هُوَ سَادِسُهُمْ
إِلَّا اللَّهُ خَامِسُهُمْ وَلَا خَمْسَةٌ إِلَّا اللَّهُ سَادِسُهُمْ. So read by Ibn Khuthaim.

See also Ibn Mas'ūd.

9/10: فَلَا تَنْجُوا - فَلَا تَنْجُوا, as Ruwais and Abū Ḥaiwa.

SŪRA LIX

5: قَوْمًا عَلَى أَصْلَهَا - قَائِمَةً عَلَى أَصُولِهَا see Ibn Mas'ūd, Zaid b. 'Alī
and Ṭalḥa, but some say he read قَوْمًا.

10: رَبَّنَا لَا تَجْعَلْ فِي قُلُوبِنَا غَيْرًا - وَلَا تَجْعَلْ فِي قُلُوبِنَا غَلًّا.

17: خَالِدِينَ - خَالِدِينَ as Ibn Mas'ūd.

SŪRA LX

11: فَعَقَبْتُمْ - فَعَقَبْتُمْ as Ibn 'Abbās, al-Ḥasan and Zaid b. 'Alī.

See Ibn Mas'ūd.

SŪRA LXI

6: سَاحِرٌ - سَاحِرٌ, as Ibn Mas'ūd and the majority of Kūfans.

SŪRA LXIII

3: فَطَبَعَ اللَّهُ - فَطَبَعَ اللَّهُ as Zaid b. 'Alī.

10: وَأَكُونُ - وَأَكُونُ as Ibn Mas'ūd, Ubai and some of the Seven.

SŪRA LXVI

4: صَعَتْ - رَاغَتْ, as Ibn Mas'ūd.

SŪRA LXVII

3: تَفَوَّتْ - تَفَوَّتْ as Ibn Mas'ūd and the majority of the Kūfans.

SŪRA LXVIII

51: لَيُزْفِقُونَكَ - لَيُزْفِقُونَكَ as Ibn Mas'ūd.

SŪRA LXIX

19: كِتَابِيَّةٌ - كِتَابِي and so in the succeeding verses يَ for يَ.

SŪRA LXXI

23: يَغُوثٌ وَيَعُوقٌ - يَغُوثٌ وَيَعُوقٌ. So Ibn Mas'ūd and al-Ashhab al-Uqaili.

SŪRA LXXII

13: لَا يَخَفُ - فَلَا يَخَافُ. So Ibn Mas'ūd, Ibn Waththāb and Abū Ḥaṣīn.

23/24: رِسَالَتِهِ - رِسَالَتِهِ (sing.) as Ibn Khuthaim.

SŪRA LXXIV

36: إِذَا أَدْبَرَ - إِذَا أَدْبَرَ as Ubai, Ibn Mas'ūd and the Codex of Ḥoms.

SŪRA LXXVI

16: قَوَارِيرٌ - قَوَارِيرٌ.

21: عَالِيَتَهُمْ - عَالِيَتَهُمْ as Ibn Mas'ūd, Ṭalḥa and Zaid b. 'Alī.

SŪRA LXXVII

41: ظَلَّلِي - ظَلَّلِي as Mālik b. Dīnār and Ibn Dharr.

SŪRA LXXIX

11: نَاخِرَةً - نَاخِرَةً, so Ibn Mas'ūd, Ubai and the majority of Kūfans.

30: مَعَ - مَعَ.

SŪRA LXXXII

6: مَا أَعْرَكَ - مَا أَعْرَكَ, as read by Sa'īd b. Jubair.

SŪRA XC

1: لَا أَفْسِمُ - لَا أَفْسِمُ as al-Ḥasan and others.

SŪRA XCVIII

1: لَمْ يَكُنِ الْمُشْرِكُونَ وَأَهْلُ الْكِتَابِ - لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ as Ibn Mas'ūd.

SŪRA CIV

1: لِلْهُمَزَةِ الَّتِي - لِكُلِّ هَمْزَةٍ لَمْزَةٍ as Abū Wā'il and an-Nakha'ī.
See Ibn Mas'ūd.

9: بَعْدٍ - فِي عَمَدٍ as Ibn Mas'ūd.

SŪRA CXI

1: وَقَدْ تَبَّ - وَتَبَّ, as Ibn Mas'ūd.

SŪRA CXII

1: الْوَاحِدُ - أَحَدٌ as Ibn Mas'ūd.

3: لَمْ يُولَدْ وَلَمْ يَلِدْ - لَمْ يُولَدْ وَلَمْ يَلِدْ as Ibn Mas'ūd and Ru'ba.

CODEX OF JA'FAR AṢ-ṢĀDIQ † 148

Ja'far aṣ-Ṣādiq (frequently quoted in Qur'ānic literature as Ja'far b. Muḥammad) was the sixth Imām of the Ahl al-Bait, the son of Muḥammad al-Bāqir and grandson of that 'Alī known as Zain al-'Ābidīn. Politically he was insignificant, but he had a great reputation for piety and was famous as a Traditionist¹). In Qur'ānic science he is usually included in the Madīnan School, but as a Reader he was eclectic. It was said that he derived his readings from his father al-Bāqir who transmitted to him 'Alī's tradition, but that he also read from Abū 'l-Aswad ad-Du'alī²). If this latter statement is to be accepted it can only mean that he got such readings through some intermediate source, for ad-Du'alī died in 69 and Ja'far was born in 80. On the other hand his reading is connected with the Kūfan School, for the Kūfan Reader Ḥamza (†156) was one of his pupils and is said to have differed from him in only eight places.

It was known that in his Codex the material was arranged differently from the arrangement in the 'Uthmānic text. Az-Zandjānī, *Tārīkh* 56, 57 quotes from the Muqaddima to the *Tafsīr* of ash-Shahrastānī the following order of Sūras:

96, 68, 73, 74, 111, 81, 87, 92, 89, 93, 94, 103, 100,
108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91,
85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72,
36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15,
6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18,
16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84,
30, 29, 83, 2, 8, 3, 33, 60, 4, 99, 57, 54, 13, 55, 76,
65, 98, 59, 110, 24, 22, 63, 58, 49, 66, 61, 62, 64,
48, 9, 5.

1) *Tahdhīb at-Tahdhīb* II, 103—105.

2) Ibn al-Jazarī, *Tabaqāt* I, 196.

From this list the *Fātiḥa* is missing but we know that in the *Fātiḥa* he read *صراط المستقيم* with *idāfa*, so that this Sūra may have dropped by scribal error from the list, or like Ibn Mas'ūd he may have known the *Fātiḥa* as a prayer without including it in his text. The list, for the rest, is clearly arranged in some attempt at a chronological order of Sūras, and if it is genuine can only mean that Ja'far prepared a Codex in which he arranged the material of the official text in this way. It is possible, however, that he included in his Codex his own peculiar readings.

Such few readings as have been preserved from him show an eclectic text, so that his Codex must have been a secondary one.

SŪRA I

6/5: صِرَاطَ الْمُسْتَقِيمِ - الصِّرَاطَ الْمُسْتَقِيمِ as Ubai and Ibn 'Umar.

7: وَلَا - وَغَيْرِ as 'Alī, Ubai and Zaid b. 'Alī.

SŪRA II

14/13: مُسْتَهْزِئُونَ - مُسْتَهْزِئُونَ as 'Alī, az-Zuhri and Abū Ja'far.

33/31: أَنْبِئُهُمْ - أَنْبِئُهُمْ as 'Alī and Abū Ja'far.

280: تَصَدَّقُوا - تَصَدَّقُوا as Qatāda, Ubai and Ṭalḥa.

SŪRA III

2/1: الْقِيَامُ - الْقِيَامُ as 'Umar, Ibn Mas'ūd and Zaid b. 'Alī.

159/153: عَزَمْتُ - عَزَمْتُ as 'Ikrima, Abū 'l-Āliya and al-Jahḍarī.

SŪRA IV

171/169: الْمَسِيحُ - الْمَسِيحُ. So Abū 'l-Jawzā', Abū's-Sammāl and Abū 'l-Ashhab.

SŪRA V

89/91: أَهْلِيكُمْ - أَهْلِيكُمْ, sometimes given from al-Kisā'ī.

95/96: ذُو - ذُو, as 'Ikrima, and Mḥd b. al-Ḥanifiyya.

SŪRA VI

33: يُكَذِّبُونَكَ - يُكَذِّبُونَكَ, as Nāfi', al-Kisā'ī and al-A'mash.

158/159: بَعْضُ آيَاتِ (bis) - آيَةٍ, as Ubai and Ibn Mas'ūd.

SŪRA VII

157/156: عَزَّوْهُ - عَزَّوْهُ with ز for ر.

SŪRA VIII

1: يَسْأَلُونَكَ الْأَنْفَالَ - يَسْأَلُونَكَ عَنِ الْأَنْفَالِ as Ibn Mas'ūd, Zaid.

b. 'Alī, and others.

9: بِالْأَفِ - بِالْأَفِ as as-Suddī and al-Jahḍarī.

SŪRA IX

37: النَّسَى - النَّسَى, as az-Zuhri and al-Ashhab.

118/119: الَّذِينَ خَالَفُوا - الَّذِينَ خَالَفُوا. So 'Alī, Zaid b. 'Alī and Abū Rajā'.

SŪRA X

7: وَاطْمَأْنُوا - وَاطْمَأْنُوا. So 'Alī, Shaiba, aḍ-Ḍaḥḥāk and az-Zuhri.

SŪRA XI

5: تَشَوُّفِي - تَشَوُّفِي, as Ibn 'Abbās, Mujāhid and Naṣr b. 'Alī.

42/44: أَنَّهُ - أَنَّهُ. So 'Alī and 'Urwa b. az-Zubair.

100/102: فَائِمًا وَحَصِيدًا - فَائِمًا وَحَصِيدًا as Ubai and Ibn Dharr.

116/118: وَأَتَّبِعَ - وَأَتَّبِعَ. So read by aḍ-Ḍaḥḥāk and 'Isā ath-Thaqaḥī.

SŪRA XII

12: تَرْتَعِي - تَرْتَعِي. So Mujāhid and al-A'raj.

30: شَغْنَهَا - شَغْنَهَا with ع for غ, as 'Alī, al-Ḥasan and Abū Rajā', but others said he read شَغْنَهَا as Ibn Muḥaiṣin and Ibn Abī 'Abīla.

33: السَّجْنُ - السَّجْنُ, as al-Ḥasan, Zaid b. 'Alī and al-A'raj.

43: سَبَّالٍ - سَبَّالٍ as Ibn Mas'ūd.

48: تَأْكُلْنَ - يَأْكُلْنَ.

49: يُعَصِّرُونَ - يُعَصِّرُونَ as Sa'īd b. Jubair.

SŪRA XIII

11/12: *يَأْمُرُ - مِنْ أَمْرِ*. So 'Alī, Ibn 'Abbās, Zaid b. 'Alī and 'Ikrima.

31/30: *يَتَيْنِ - يَأْتِسُ*. So 'Alī, Ibn 'Abbās, 'Ikrima and Zaid b. 'Alī.

SŪRA XIV

34/37: *كُلِّ - كُلِّ*, as al-Ḥasan, Ibn 'Abbās and Ya'qūb.

37/40: *تَهْوَى - تَهْوَى*, as Mujāhid, Abū Rajā' and Zaid b. 'Alī.

SŪRA XV

2: *مُسْلِمِينَ - مُسْلِمِينَ*. So Ibn Qais, Ibn Dharr and Abū 'Imrān.

SŪRA XVII

7: *لَنَسُوْنَ - لَيَسُوْا*, as Ubai and 'Alī.

90/92: *تَفْجَرُ - تَفْجَرُ* as Nāfi', Ibn Kathīr and Abū 'Amr.

SŪRA XVIII

1: *عَوَّحًا بَيْنَ دَيْنَا - عَوَّحًا*. So Ibn Mas'ūd.

18/17: *وَكَلَامِهِمْ - وَكَلَامِهِمْ*.

79/78: *سَفِينَةٍ صَالِحَةٍ - سَفِينَةٍ* as Ibn Mas'ūd.

SŪRA XIX

74/75: *وَرِيًّا - وَرِيًّا*, as 'Alī, aḍ-Ḍaḥḥāk and an-Nakha'ī.

SŪRA XX

15: *أَخْفِيَهَا مِنْ نَفْسِي - أَخْفِيَهَا*. So Ubai, Ibn Mas'ūd and Qatāda.

54/56: *لَا يَت - لَا يَت* (sing.) as Ibn Dharr, Likewise in v. 128.

SŪRA XXI

47/48: *أَتَيْنَا - أَتَيْنَا* as Ibn 'Abbās and Mujāhid.

SŪRA XXII

27/28: *رُجَالًا - رُجَالًا*, as Ibn 'Abbās, Mujāhid and al-Ḥasan.

40/41: *صَلَوَاتُ - صَلَوَاتُ*, though some said he read *صَلَوَاتُ* as al-Jahḍarī.

SŪRA XXV

40/42: *السَّوْءِ - السَّوْءِ*. So 'Alī, aḍ-Ḍaḥḥāk and al-Jahḍarī.

61/62: *سَرَجًا - سَرَجًا*. So Abū Nahīk and Ibn Dharr.

SŪRA XXVII

25: *أَتَّخَبَ - أَتَّخَبَ*. So Ubai and 'Isā ath-Thaqafī.

SŪRA XXIX

3/2: *فَلْيَعْلَمِينَ - فليعلمين* (bis) as 'Alī and az-Zuhri. So in v. 10.

SŪRA XXX

2/1: *غَلَبَتْ - غَلَبَتْ*. So 'Alī, Ibn 'Umar and Mujāhid.

3/2: *سَيَعْلَمُونَ - سَيَعْلَمُونَ*. So 'Alī, Ibn 'Umar and Mujāhid.

27/26: *هَيْنَ - أَهْوَنَ* as Ubai and Ibn Qais.

SŪRA XXXI

27/26: *مِدَادُهُ وَالْبَحْرُ مِدَادٌ - وَالْبَحْرُ يَمُدُّهُ* or some said *مِدَادُهُ*.

SŪRA XXXII

7/6: *وَبَدَأَ - وَبَدَأَ*. So 'Alī and az-Zuhri.

10/9: *ضَلَّلْنَا - ضَلَّلْنَا*. So 'Alī, Ibn 'Abbās and az-Zuhri.

16: *رَزَقْنَاهُمْ مِنَ الْقُرْآنِ - رَزَقْنَاهُمْ*.

SŪRA XXXIII

8: *لَيْسَ - لَيْسَ* as 'Alī.

14: سُلُوا - سُلُوا as 'Alī, az-Zuhri and aḏ-Ḍaḥḥāk.

37: زَوَّجْنَاهَا - زَوَّجْنَاهَا. So 'Alī and Zaid b. 'Alī.

56: يَصْلُونَ عَلَيَا يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِمَا كَمَا صَلَّى - يَصْلُونَ: اللَّهُ عَلَيْهِمَا, which was the reading of 'Alī, Ibn Mas'ūd and Mu'adh b. Jabal.

SŪRA XXXIV

20/19: ظَنَّهُ - إِبْلِيسُ ظَنَّهُ or some said ظَنَّهُ.

33/32: مَكَرٌ - مَكَرٌ as Sa'id b. Jubair and Abū Razīn.

SŪRA XXXVI

38: لِمُسْتَقَرٍّ - لَا مُسْتَقَرٍّ, as Ibn Mas'ūd, Ibn 'Abbās and 'Ikrima.

SŪRA XXXVII

75/73: نُوحًا - نُوحًا. So Ubai and Ibn Qais.

103: سَلَّمَا - أَسَلَّمَا. So 'Alī, Ibn Mas'ūd and Ibn 'Abbās.

147: وَ - أَوْ. So Ubai, Mu'adh and Abū's-Sammāl.

SŪRA XLVIII

9: تَعَزَّزُوا - وَتَعَزَّزُوا. So Ubai and Abū Rajā.

29: شَطَّهَ - شَطَّهَ. So 'Alī, Shaiba and Zaid b. 'Alī.

SŪRA L

19/18: أَلَمْ يَكُنْ بِالسَّوْتِ - أَلَمْ يَكُنْ بِالسَّوْتِ بِأَلَمْ يَكُنْ, as 'Alī, Sa'id b. Jubair and Ṭalḥa.

30/29: فِي مَزِيدٍ - هَلْ مِنْ مَزِيدٍ. See Ibn Mas'ūd and Ṭalḥa.

SŪRA LVI

29/28: طَلَعَ - طَلَعَ as 'Alī and Ibn Mas'ūd.

55: أَكَلٍ وَشَرَبٍ - شَرَبٍ.

SŪRA LXV

1: فِي قُبُلِ عِدَّتِهِمْ - لِعِدَّتِهِمْ, as Ubai, Ibn 'Abbās and Mujāhid.

SŪRA LXX

1: سَبَلٌ - سَائِلٌ. So 'Alī, az-Zuhri and aḏ-Ḍaḥḥāk.

SŪRA LXXIV

35/38: لَأَحْدَى - لَأَحْدَى. So 'Alī, az-Zuhri and aḏ-Ḍaḥḥāk.

SŪRA LXXXV

4: اتَّخَذُوا - اتَّخَذُوا. So Mu'adh and Abū's-Sammāl.

SŪRA LXXXVI

11: وَالسَّمَاءِ - وَالسَّمَاءِ which involves a following ذَاتُ and أَرْضُ.

It was so read by Ibn Qais and Abū Ḥaṣīn.

SŪRA XCIV

7: فَأَنْصَبُ - فَأَنْصَبُ. So read by Zaid b. 'Alī.

SŪRA XCIX

7: يَرَهُ - يَرَهُ. So Ibn 'Abbās and Zaid b. 'Alī.

SŪRA CIV

1: لِيَلْفٍ - لِيَلْفٍ. So 'Alī, aḏ-Ḍaḥḥāk and Abū Ja'far.

CODEX OF ṢALĪḤ B. KAISĀN † 144

This is a secondary Codex listed by Ibn Abī Dāwūd p. 91 of which we know practically nothing. Ṣalīḥ b. Kaisān is not mentioned in the *Ṭabaqāt* books, but the Biographical Dictionaries record him as a man of letters who lived a hundred years¹⁾, and he seems to have had some fame as a Traditionist²⁾.

His Codex would seem to have represented some form of the Madīnan text tradition. The only readings from it which have been preserved are:

SŪRA II

213/209: جَاءَهُمْ - جَاءَتْهُمْ.

SŪRA XIX

90/92: يَكَادُ السَّمَوَاتُ - تَكَادُ السَّمَوَاتُ, the reading of Nāfi'.

SŪRA XLII

5/3: يَكَادُ السَّمَوَاتُ - تَكَادُ السَّمَوَاتُ, the reading of Nāfi'.

1) Ibn al-ʿImād, *Shadharāt adh-Dhahab* I, 208.

2) *Tahdhīb at-Tahdhīb*, IV, 399-401.

CODEX OF AL-ḤĀRITH B. SUWAID c. 70

All we know of this Codex is that it was formed on the basis of the Codex of Ibn Masʿūd and was destroyed by al-Ḥajjāj at the time he made gifts of Codices to the Metropolitan centres and set about destroying copies of the older Recensions.

Several of the Commentators in their remarks on Sūra XLVIII, 26 note the variant from this Codex in that verse, but no other note of any of its variants has survived.

SŪRA XLVIII

26: أَهْلَهَا وَآحَقَّ بِهَا - أَحَقَّ بِهَا وَأَهْلَهَا. See az-Zamakhsharī and al-Alūsī on the passage.

UNNAMED CODICES

SŪRA IV

18/22: وَلَا الَّذِينَ - وَلَا الَّذِينَ. Some Codices.

SŪRA VII

43/41: تَحْتَهُمْ - مِنْ تَحْتِهِمْ. Codex of Homs.

SŪRA IX

47: وَلَا أَوْضَعُوا - وَلَا وَضَعُوا. Some Codices. An orthographical variant.

SŪRA X

22/23: لَنُجِيبَنَّ - لَنُجِيبَنَّ. An orthographical variant.

96: كَلِمَاتُ - كَلِمَاتُ. Damascus Codex according to Abū 'd-Dardā.

SŪRA XI

105/107: نَفْسٌ - دَابَّةٌ which was a reading of Abū Dharr.

SŪRA XII

54: أَتَوْنِ - أَتَعُونِي. Madīnan Codices.

SŪRA XIII

4: قَطَعَ مَتَجَاوِرَاتٍ - قَطَعَ مَتَجَوِّرَاتٍ. Some Codices. It was the reading of al-Ḥasan and Isā ath-Thaqafi.

SŪRA XIV

41/42: وَلَوْلَا إِلَٰهِي - وَلَوْلَا إِلَٰهِي. Some Codices.

SŪRA XVII

38/40: سَيِّئًا - سَيِّئًا. Some Codices, and others سَيِّئًا.

71/73: يُدْعَى or يُدْعَى كُلُّ - نَدْعُوا كُلُّ. the reading of al-Ḥasan.

SŪRA XVIII

2: لَكِنْ جَعَلَهُ قِيَمًا - قِيَمًا. A Codex of the Ṣaḥāba.

SŪRA XIX

19: أَمَرَنِي أَنْ أَهْبَ - لَأَهْبَ. Some Codices.

SŪRA XX

15: أَخْفِيهَا مِنْ نَفْسِي فَكَيْفَ أَظْهَرُكُمْ عَلَيْهَا - أَخْفِيهَا. Some Codices.
Some gave the reading from Ubai.

90/92: فَاتَّبِعُونِي - فَاتَّبِعُونِي. Some Codices.

SŪRA XXI

87: أَلَا - أَنْ لَا. Some Codices. A purely orthographic variant.

SŪRA XXIV

31: أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ - أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ. Some Codices.

SŪRA XXVI

4/3: لَوْ شِئْنَا لَآتَيْنَاكُمْ - إِنْ نَشَاءُ نُنْزِلُ. Some Codices.

SŪRA XXVII

64/65: أَلْهَى - أَلْهَى. Some Codices.

SŪRA XXXVI

30/29: يَا حَسْرَةَ الْعِبَادِ عَلَى أَنْفُسِهِمْ - يَا حَسْرَةَ عَلَى الْعِبَادِ. Some Codices.

See the readings of Ubai and Ibn Mas'ūd.

38: *لِمُسْتَقَرِّهَا* — *إِلَى مُسْتَقَرِّهَا*. Some Codices. Note also Ibn Mas'ūd's reading.

SŪRA XL

51/54: *لَنَنْصُرُ* — *لَنَنْصُرُ*. Some Codices of Madina.

SŪRA XLII

24/23: *يَنْحُو* — *يَنْحُو*. Some Codices. Some said the Codex of Nāfi'.

30/29: *وَيَعْفُو* — *وَيَعْفُو*. Various Codices.

SŪRA XLV

28/27: *أُمِّ* (second occurrence) — *أُمِّ*. Some Codices. Orthographic variant.

SŪRA LVI

50: *لَجَمْعُونَ* — *لَجَمْعُونَ*. Some Codices.

SŪRA LXVIII

1: *ن* — Omitted in some Codices.

SŪRA XC

11: *أَفْتَحَمَ* — *أَفْتَحَمَ*. Some Codices. So read by Ibn as-Samaifa' and Ibn Ya'mar.

SŪRA XCVI

18: *سَدَّعُو* — *سَدَّعُو*. Some Codices. Some said Nāfi's Codex.

ADDENDA

New photographs of certain pages of the Escorial Manuscript of the *Qurraṭ 'Ain al-Qurra'* of al-Marandī have permitted the reading of the following extra variants which were not legible in the first set of photographs. There are still other pages for which new photographs were asked but in the present state of affairs in Spain it is impossible to procure them, and the Addenda must close with what is available at the moment.

SŪRA II

21/19: *تَذَكَّرُونَ* — Talḥa read *تَذَكَّرُونَ* as Ubai.

49/46: *أَنْجَاكُمْ* — Ibn Khuthaim *أَنْجَاكُمْ*. So Abū 'Imrān and Abū Ḥaṣīn.

124/118: *عَهْدِي* — Ibn 'Abbās, Talḥa and al-A'mash *عَهْدِي* as Ubai.

171/166: *صَمَّ بَكْمًا عُنِيَا* — Ibn Mas'ūd *صَمَّ بَكْمًا عُنِيَا* as in v. 18/17.

198/194: Others say Ibn 'Abbās read *مَنْ رَبَّكُمْ فِي مَنَاسِكِ الْحَجِّ*.

217/214: Some say that in Ibn Mas'ūd's Codex this variant read as *عَنْ قَتْلٍ فِيهِ قُلٌ قَتْلٌ*.

234: *وَعَشْرًا لِّبَالٍ* — Ibn 'Abbās *وَعَشْرًا*.

271/273: *وَيُكْفَرُ* — Al-A'mash read without *و* as Ibn Mas'ūd.

275/276: *لَا يَقُومُونَ يَوْمَ الْقِيَامَةِ* — Talḥa *لَا يَقُومُونَ* as Ibn Mas'ūd.

280: *فَنَظَرُهُ* — *فَنَظَرُهُ* Mujāhid, as 'Aṭā'.

SŪRA III

10/8: *فَمُ وَفُودُ النَّارِ* — Talḥa *فَمُ وَفُودُ النَّارِ* without *فَمُ*. See also Ubai.

39/34: *إِنَّ اللَّهَ* — Ubai *إِنَّ اللَّهَ*, as Ḥamza and Ibn 'Āmir.

146/140: قَتَلَ — Talḥa قَدْ قَتَلَ as Ibn Mas'ūd.

إِلَى مَا أَصَابَهُم — Talḥa and Ibn Khuthaim and al-A'mash
إِلَى مَا أَصَابَهُم.

185/182: ذَانِقَةُ الْمَوْتِ مَنْسُورَةٌ — Some said Ubai read ذَانِقَةُ الْمَوْتِ.

188/185: بِمَا يَفْعَلُونَ — Ibn 'Abbās — See Ubai and Ibn
Mas'ūd.

SŪRA IV

129/128: كَالْمَسْجُونَةِ وَاللَّهُ يَعْلَمُ الْمُنْهَدِ — Ibn Khuthaim
كَالْمَسْجُونَةِ وَاللَّهُ يَعْلَمُ الْمُنْهَدِ كَالْمَسْجُونَةِ
مِنْ الْمَصْلُحِ.

SŪRA VI

46: أَرَأَيْتُمْ — Ibn Khuthaim أَرَأَيْتُمْ. So also in X. 51 and 60,
XI 30, 66, 90 and XLVI 9.

SŪRA VII

3/2: تَذَكَّرُونَ — Ibn 'Abbās تَذَكَّرُونَ as as-Sulamī.

26/25: خَيْرَ لَكُمْ — Ubai خَيْرَ لَكُمْ.

SŪRA X

4: حَقًّا إِنَّهُ — Ibn Mas'ūd حَقًّا إِنَّهُ. So Ibn Abī 'Abla.

SŪRA XI

5: عَلَى أَنَّهُمْ — Ibn 'Abbās عَلَى أَنَّهُمْ — لَا إِنَّمَا.

111/113: وَإِنْ كُلُّ لَهَا لَيُوفِّيَن — Ibn Khuthaim وَإِنْ كُلُّ لَهَا لَيُوفِّيَن.

So Ibn Qais and Abū Mijlaz.

أَعْمَالَهُمْ رَبُّكَ — Ubai أَعْمَالَهُمْ رَبُّكَ.

SŪRA XII

64: فَاللَّهُ خَيْرٌ أَمَّا فَطِنَ — Ibn Khuthaim فَاللَّهُ خَيْرٌ حَفِظًا.
Mas'ūd and Abū Huraira, while al-A'mash read خَيْرٌ حَفِظَ.

72: صَوَاعَ — Some said that Ubai read صُوعَ as Abū Rajā'.

SŪRA XIII

11/12: لَهُ رَقِيبٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ — Ja'far as-Šādiq لَهُ رَقِيبٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ.
So also Muḥammad b. al-Ḥanafīyya.

24: بِمَا صَبَرْتُمْ عَلَى الْفَقْرِ فِي الدُّنْيَا — Ja'far as-Šādiq بِمَا صَبَرْتُمْ
Muḥammad b. al-Ḥanafīyya.

28: الَّذِينَ آمَنُوا — Ibn Mas'ūd الَّذِينَ آمَنُوا.

36: وَمِنْ الْأَحْزَابِ — Ibn Mas'ūd read without the وَ.

38: وَلَقَدْ أَرْسَلْنَا — Ibn Mas'ūd read without the وَ.

SŪRA XVI

48/50: وَالشَّمَائِلِ — Others say that Ibn Mas'ūd read وَالشَّمَائِلِ.

SŪRA XVIII

80/79: Ubai read here طَبَعَ ظَافِرًا فَخَافَ.

109: تَنفَذَ — Ibn Khuthaim يَقْضَى. See Talḥa and Ibn Mas'ūd.

SŪRA XIX

6: يَرْثِي وَيَرْثِي — Ibn Khuthaim وَيَرْثِي وَيَرْثِي. See readings of
'Alī and Ubai.

11/12: سَيَحْنُ — Ibn Khuthaim سَيَحْنُ as Talḥa.

23: فَأَجَاءَهَا — Some said Ubai read فَأَجَاءَهَا making the مخاض
address Mary, but it is probable that this is a mistaken
transfer from v. 24.

- 26/27: صَوْمًا — Ibn Khuthaim صِيَامًا as given by some from Ibn Mas'ūd.
 27/28: قَرِيبًا — Ibn Khuthaim قَرِيبًا as Mu'adh and Abū Haiwa.
 41/42: صَدِيقًا — Ibn Khuthaim صَادِقًا. So also in v. 56/57.
 85/88: يُحْشَرُ الْمُتَّقِينَ — Ubai يُحْشَرُ الْمُتَّقُونَ. So al-Ḥasan and al-Jahḍarī.
 86/89: نَسُوقُ الْجُجَرِمِينَ — Ubai يُسَاقُ الْجُجَرِمُونَ. So al-Ḥasan and al-Jahḍarī.

SŪRA XX

- 2/1: مَا نَزَّلَ عَلَيْكَ الْفُرْآنَ — Ibn Khuthaim مَا أَنْزَلْنَا عَلَيْكَ الْفُرْآنَ as Ibn Mas'ūd and Ṭalḥa.
 54/56: لَا يَسِيْرَ — Ibn Khuthaim لَا يَ as Ja'far aṣ-Ṣādiq. So in v. 128.
 96: تَبْصُرُوا بِهِ — Ibn Mas'ūd تَبْصُرُوا بِه.
 98: إِلَّا هُوَ رَبُّ الْعَرْشِ — Ibn Khuthaim إِلَّا هُوَ رَبُّ الْعَرْشِ as Ṭalḥa.

SŪRA XXI

- 24: ذِكْرٌ مِّنْ مَّعَى — Ibn Khuthaim ذِكْرٌ مَّعَى as Ṭalḥa.
 91: آيَةٌ — Ibn Khuthaim آيَتَيْنِ as Ibn Abī 'Abla and Abū Mijlaz.

SŪRA XXII

- 13: لَمِنَ — Ibn Khuthaim مِّنْ as Ibn Mas'ūd.
 19/20: أَخْتَصَمَا فِي رَبِّهِمَا — Ibn Khuthaim أَخْتَصَمَا فِي رَبِّهِمَا as Ibn Abī 'Abla. See Ibn Mas'ūd.
 22: مِّنْهَا — Ibn Khuthaim omitted مِّنْهَا as Ibn Qais and Abū Imrān.
 أَعْمِدُوا — Ibn Khuthaim رُدُّوا as al-Amash. See also Ubai's reading.
 25/26: Ibn Khuthaim's reading here should be بِرْدِ الْحَادَّةِ.

- 27/28: يَأْتُونَ — Ibn Khuthaim يَأْتُونَ as Ibn Mas'ūd.
 28/29: لِيَحْضُرُوا — Ibn Khuthaim لِيَحْضُرُوا. So Ibn Qais.
 32/33: فَآتَهُ — Ibn Khuthaim فَآتَهُ as Ibn Abī 'Abla. So also in v. 46/45.

SŪRA XXIII

- 47/49: لِيَشْرَبْنَ — Ibn Khuthaim لِأَخْوَيْنِ. So Abū Mijlaz.
 50/52: آيَةٌ — Ibn Khuthaim آيَتَيْنِ, as in XXI 91. So Ibn Abī 'Abla.
 66/68: عَلَى أَذْبَارِكُمْ — Ibn Khuthaim عَلَى أَغْفِيكُمْ. See Ibn Mas'ūd.
 71/73: عَنْ ذِكْرَاهُمْ — Ubai عَنْ ذِكْرَاهُمْ. So also Abū Mijlaz.
 111/113: عَفَوْتُ عَنْهُمْ — Ibn Khuthaim عَفَوْتُ عَنْهُمْ, as Ibn Mas'ūd.

SŪRA XXIV

- 15/14: Add for Ubai تُلْقُوْنَهُ and تُلْقُوْنَهُ.
 31: يُخْفَيْنِ — Ibn Khuthaim سُرٌّ, as Ibn Mas'ūd.

SŪRA XXVI

- 227/228: الَّذِينَ كَفَرُوا — Ibn Mas'ūd الَّذِينَ ظَلَمُوا.

SŪRA XXVII

- 16: مِنْ كُلِّ شَيْءٍ — Ubai كُلِّ شَيْءٍ. So also Ibn Khuthaim.
 39: قَالَ أَرِيدُ أَنَّهُ أَعْجَلُ مِنْ ذَلِكَ — 'Alī added أَمِينٌ. See Ibn Mas'ūd.

SŪRA XXX

- 9/8: وَأَنَارُوا فِي الْأَرْضِ — Ibn Mas'ūd وَأَنَارُوا فِي الْأَرْضِ.
 وَأَنَارُوا — Ubai read وَأَنَارُوا as Abū Ja'far and Ibn Qais.
 وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا — Ibn Mas'ūd read عَمَرُوا الْأَرْضَ عَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا.

- 19/18: الَّذِي يُخْرِجُ — Ibn Mas'ūd — يُخْرِجُ.
 34/33: فَتَمْنَعُوا فِيهَا سَوْفَ — Ubai — فَتَمْنَعُوا فَسَوْفَ.
 41/40: لِيُذِيقَ النَّاسَ — Ibn Mas'ūd — لِيُذِيقَهُمْ.
 يَعْمَلُونَ — Ibn Mas'ūd — عَمِلُوا.
 جزء بها أكتسبوا read لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا Ubai instead of.
 وَالْبُحُورِ — Ibn Khuthaim — وَالْبَحْرِ. See Ibn Mas'ūd.
 48/47: خَلَّلِهِ — Ibn Mas'ūd as 'Alī and Ibn 'Abbās.
 50/49: نُحْيِ الْأَرْضَ — Ubai — نُحْيِ الْأَرْضَ which was given also from 'Uthmān.

- 51/50: مُصْفَرًّا — Ubai — مُصْفَرًّا. So az-Zuhri and al-Jahdari.
 53/52: مِنْ ضَلَلْتُمْ — Ibn Khuthaim — عَنْ ضَلَلْتُمْ. So Ibn Qais.
 56: وَقَالَ الَّذِينَ أَتَاهُمُ اللَّهُ — Ubai — وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ.
 الْعِلْمَ وَالْكِتَابَ وَالْإِيمَانَ. Ibn Mas'ūd read it الْعِلْمَ وَالْكِتَابَ وَالْحُكْمَ وَالْإِيمَانَ
 or وَقَالَ أُوتُوا الْعِلْمَ وَالْكِتَابَ وَالْإِيمَانَ.

SŪRA XXXI

- 21/20: بَلْ نَعْبُدُ الْأَصْنَامَ — Ibn Mas'ūd read بَلْ نَتَّبِعْ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا.
 الَّتِي كَانُوا يَعْبُدُونَهَا آبَاءَنَا مِنْ قَبْلُ.

SŪRA XXXII

- 20: رُدُّوا فِيهَا — Ibn Khuthaim — أُعِيدُوا فِيهَا. So Mu'adh.

SŪRA XXXIII

- 49/48: النِّسَاءَ — Ibn Mas'ūd — الْهُؤُمَنِاتِ.

SŪRA XXXIV

- 22/21: لَا يَخْلُقُونَ مِثْلَ — Ibn Mas'ūd — لَا يَهْلِكُونَ مِثْلًا.
 مَنْ فِي السَّمَوَاتِ وَمَنْ — Ibn Mas'ūd — فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ
 ذَرَفَ. omitting فِي الْأَرْضِ.

- 23/22: قَالُوا جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ — Ibn Mas'ūd — قَالُوا الْحَقُّ.
 قُلْ بَلْ لَكُمْ الْوَقْتُ الَّذِي وَعَدْتُمْ بِهِ — Ibn Mas'ūd — قُلْ لَكُمْ مِيعَادُ يَوْمٍ.
 يَقُولُ الضُّعَفَاءُ مِنَ النَّاسِ — Ibn Mas'ūd — يَقُولُ الَّذِينَ اسْتَضَعُوا.
 31/30: وَقَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُوا أَنْحُنْ
 الَّذِينَ اسْتَكْبَرُوا أَنْحُنْ.
 لَهَا جَاءَكُمْ بَلْ لَا كُنْتُمْ — Ibn Mas'ūd — بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ.
 33/32: وَقَالَ — Ibn Mas'ūd — وَقَالَ without و.
 38/37: مُعْجِزِينَ — Ubai — مُعْجِزِينَ.

SŪRA XXXV

- 33/30: أُولَئِكَ — Ubai — أُولَئِكَ as in XXII, 23.

SŪRA XXXVI

- 14/13: بِثَالِثٍ — Ibn Khuthaim — بِالثَّالِثِ as Ibn Mas'ūd.
 35: عَمِلَتْ — 'Alī and Ibn Khuthaim — عَمِلَتْ as the Kūfan Codex.
 38: لِيَسْتَفْتَرِ — 'Alī — لَا مَسْتَفْتَرٍ as Ibn Mas'ūd and Ibn 'Abbās.
 83: مَلَكُوتُ — Ibn Khuthaim — مَلَكُوتُ. See Ibn Mas'ūd's reading.

SŪRA XXXVII

- 102: يَا أَبَهْ فَأَفْعَلَ — Abū Mūsā — يَا أَبَتِ أَفْعَلَ. See also Ibn Mas'ūd.
 113: وَهُمْ ظَالِمٌ — Ibn Mas'ūd — وَظَالِمٌ.
 148: حَتَّى حِينٍ — Ibn Khuthaim — إِلَى حِينٍ. So Ibn Mas'ūd.

SŪRA XXXVIII

- 15/14: صَبَاحَةً — Others said Ibn Mas'ūd read زَفِيَةً.
 32/31: فَقَالَ — Ibn Khuthaim omitted the word, as did Ibn Mas'ūd.
 67: قُلْ — Ubai — بَلْ and between vv. 67 and 68 he added a verse —
 فِي صُورِ الَّذِينَ أُوتُوا الْعِلْمَ. So also Ibn Qais.

SŪRA XXXIX

3/4: Ubai's reading here should be قَالَوَا مَا نَعْبُدُكُمْ إِلَّا لِتُقَرَّبُوا إِلَيْنَا.

See Ibn Mas'ūd.

59/60: وَكَانَ — Al-A'mash. See Ubai and Ibn Mas'ūd.

71: فَتَحَتِ أَبْوَابَهَا — Ibn Khuthaim. So also in v. 73.

SŪRA XL

67/69: وَمِنْكُمْ مَنْ يَكُونُ شُوحًا — Ibn Khuthaim. See Ibn Mas'ūd.

SŪRA XLII

5/3: أَنْ تَكَادَ السَّمَوَاتُ لَتَصْدَعُ — Ibn Khuthaim.

SŪRA XLIII

26/25: بِرَاءٍ — Ibn Khuthaim as Ibn Mas'ūd and al-A'mash.

72: أَوْرِثْتُمُوهَا — Ibn Mas'ūd. See also Ubai.

76: الظَّالِمِينَ — Ibn Khuthaim as Ibn Mas'ūd.

SŪRA XLIV

56: طَعِمَ الْمَوْتَ — Ibn Khuthaim as Ibn Mas'ūd.

SŪRA XLVI

12/11: مُصَدِّقٌ — Ibn Khuthaim as Ibn Mas'ūd.

SŪRA XLVII

24/26: أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ فَيَقْضُونَ — Ja'far as-Sādiq. مَا عَلَيْهِمْ مِنَ الْحَقِّ.

SŪRA XLVIII

10: عَلَيْهِ اللَّهُ وَرَسُولُهُ — Ibn Khuthaim. So Ibn Qais.

16: يُسَلِّمُونَ — Ibn Khuthaim as Ubai and Ibn Mas'ūd.

SŪRA XLIX

12: لَا تَقْنَابُوا — Ibn Khuthaim and al-A'mash. لَا يَغْتَبِ بَعْضُكُمْ بَعْضًا أَنْفُسَكُمْ.

13: وَإِنْ أَرْزَمَكُمْ — Ibn Khuthaim. See Ibn Mas'ūd.

SŪRA L

5: كَذَّبُوا الْحَقَّ لَمَّا جَاءَهُمْ — Ibn Khuthaim.

So Abū Mijlaz and Mu'adh.

9: وَأَنْزَلَ — Ubai. So Zaid b. 'Alī and Ibn Qais.

SŪRA LII

21: وَاتَّبَعْنَاهُمْ — 'Alī and Abū 'Amr.

SŪRA LVII

29: لِكَيْلَا يَعْلَمَ — Ibn Khuthaim as Ibn Mas'ūd.

SŪRA LIX

4: يُشَاقِقُ — Ubai, Ibn Khuthaim and al-A'mash. See Ibn Mas'ūd.

5: أَوْ تَرَكْتُمُوهَا قَائِمَةً — Ibn Khuthaim read here as Ibn Mas'ūd. وَلَا تَرَكْتُمْ قَوْمًا.

14: أَشْبُ — Ibn Khuthaim.

17: خَالِدِينَ فِي النَّارِ — Ibn Khuthaim as Ibn Mas'ūd and Abū Mijlaz.

20: النَّارِ وَلَا أَصْحَابُ النَّارِ — Ibn Khuthaim and Ubai.

SŪRA LXI

5: لِمَ تُؤْذُونَنِي وَأَنَا رَسُولُ اللَّهِ إِلَيْكُمْ — Ibn Mas'ūd.

9: أَرْسَلَ نَبِيَّهُ إِلَى عِبَادِهِ — Ibn Mas'ūd.

10: عَذَابِ الْآلِيمِ — Ibn Khuthaim as Ibn Mas'ud and Ibn Dharr.

11: بِاللَّهِ وَحْدَهُ وَرَسُولِهِ الْإِيكُم — Ibn Mas'ud

14: أَنْتُمْ أَنْصَارُ اللَّهِ — Ibn Khuthaim which was doubtless the reading of Ibn Mas'ud.

SŪRA LXIII

4: كَانَهُمْ خُشْبٌ — Ibn Mas'ud and Ubai

5: تَعَالَوْا إِلَى اللَّهِ لِيَسْتَغْفِرَ لَكُمْ رَسُولُ اللَّهِ — Ibn Mas'ud and Ubai
عِنْدَ رَسُولِ اللَّهِ لِيَسْتَغْفِرَ اللَّهُ لَكُمْ

SŪRA LXV

6: وَأَنْفِقُوا — Ibn Mas'ud وَأَنْفِقُوا حَتَّى
عَلَيْهِمْ مِمَّا رَزَقَكُمْ اللَّهُ حَتَّى

SŪRA LXVI

2: قَدْ جَعَلَ اللَّهُ كِنَانَهُ — Ibn Mas'ud قَدْ جَعَلَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ
أَيَّهَا نَكَمٌ إِذَا دَخَلْتُمْ

4: فَإِنْ وَلِيَهُ اللَّهُ — Ibn Mas'ud فَإِنْ كَانَ اللَّهُ هُوَ مَوْلَاهُ

SŪRA LXVII

9: Others say Ibn Mas'ud read فَكَذَّبْنَاهُ مِنَّا

SŪRA LXVIII

14: وَلَوْ كَانَ — Others say that Ibn Mas'ud read وَلَوْ كَانَ

38: — Omitted by Ibn Ghazwān 'an Ṭalḥa and Ibn Khuthaim.

51: لِيُرْفُوتَكَ — Ibn Khuthaim لِيُرْفُوتَكَ as Ibn Mas'ud.

SŪRA LXIX

25: يَا وَيْلَتَاهُ لَيْتَنِي لَمْ أُعْطِ كِتَابِيَةً — Ibn Mas'ud

35, 36: Ibn Mas'ud read فَلَيْسَ لَهُ الْيَوْمَ * مِهْنًا حِيمٌ * وَلَيْسَ لَهُ شَرَابٌ إِلَّا مِنْ حَبِيمٍ تَجْرِي مِنْ عَيْنٍ مِنْ تَحْتِ

الْأَجْحِمِ * وَلَيْسَ لَهُ طَعَامٌ إِلَّا مِنْ غَسْلِينَ

SŪRA LXXI

22/21: وَقَدْ مَكَرُوا يَا رَبِّ — Ibn Mas'ud

24: فَلَا تَزِدْ — Ibn Mas'ud

25: مِمَّا خَطَايَاهُمْ مَا أَغْرَقُوا — Ibn Khuthaim مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا

See also Ibn Mas'ud.

28/29: لَوْلَا دَيٌّ — Some said that Ubai read

SŪRA LXXIV

33/36: إِذَا دُبِرَ — Others said that Ubai read إِذَا دُبِرَ as Ibn Abī 'Abla.

36/39: نَذِيرًا — Ibn Khuthaim نَذِيرٌ as Ubai and Ibn Abī 'Abla.

37/40: Ibn Mas'ud read here a Shī'a reading — نَبِيْنَا وَعَلَيْنَا هُمَا خَيْرٌ — الْبَشَرِ فَمَنْ شَاءَ مِنْهَا أَنْ يَتَّقِدَّ أَوْ يَتَأَخَّرَ

SŪRA LXXV

22: نَضْرَةٌ — Some said that Ubai read

SŪRA LXXVII

11: أُفْتِتْ — Others said Ubai read أُفْتِتْ as an-Nakha'i.

17: سَتَبِمُمْ — Ibn Khuthaim سَتَبِمُمْ as Ibn Mas'ud.

23: فَقَدَرْنَا — Ali and the Madīnans.

29: أَنْطَلَقُوا — Ubai أَنْطَلَقُوا (instead of at the beginning of v. 30).

SŪRA LXXXI

11: كُشِطَتْ — Ibn Khuthaim كُشِطَتْ as Ibn Mas'ud and Ibn Abī 'Abla.

SŪRA LXXXIII

34, 35: Ibn Mas'ūd read here *فَالآنَ أَنْتُمْ مِنْهُمْ تَصْخَكُونَ * أَنْتُمْ عَلَى الْأَرْأَائِكِ تَنْظُرُونَ*.

SŪRA LXXXIV

9: *يَنْقَلِبُ* — Ibn Khuthaim *يَقْلُبُ*. So Zaid b. 'Alī and Mu'adh.

SŪRA LXXXV

3: *شَاهِدِ عَلَيْهِمْ* — Ibn Mas'ūd *شَاهِدِ*.

4: *الْأَخْدُودِ* — Ubai *أَتَخْدُودِ*. So Mu'adh and Abū's-Sammāl.

13: *يُبْدِي* — Ubai *يَبْدَأُ*. So Ibn Qais and Abū Ḥaṣīn.

SŪRA LXXXVII

8: *فَسَنِّيْسِرْكَ* — Ibn Mas'ūd *وَنِيْسِرْكَ*.

SŪRA LXXXIX

17/18: *تُكْرِمُونَ* Ubai read *يُكْرِمُونَ* as the Baṣrans, and so in the succeeding verses *يَحْضُونَ* for *يَحْضُونَ*, *يَأْكُلُونَ* for *يَأْكُلُونَ* and *يُحِبُّونَ* for *يُحِبُّونَ*.

SŪRA XCII

3: *وَمَا خَلَقَ الذَّكَرَ* — Ubai *خَالِقُ الذَّكَرِ* as Ibn Qais and Abū Mijlāz. See also Ibn Mas'ūd's reading.

15: *يُصَلِّهَا* — Ubai and Ibn Khuthaim *يُصَلِّيَهَا*.

SŪRA XCIV

6: Ibn Khuthaim omitted the verse, as did Ibn Mas'ūd.

SŪRA XCV

2: *سَيِّئِينَ* — 'Alī and Ibn Ghazwān 'an Ṭalḥa. See Ibn Mas'ūd.

SŪRA XCVI

16: Ibn Khuthaim as Ubai *النَّاصِيَةِ الْكَاذِبَةِ أَخْطَاطَتْ*.

SŪRA XCVIII

5/4: *دِينُ الْقِيَمَةِ* — Ibn Khuthaim *الْقِيَمَةِ* as Ibn Mas'ūd.

SŪRA XCIX

4: *أَنْبَاءَهَا* — Ibn Khuthaim *أَخْبَارَهَا*. So read by Abū Mijlāz.

SŪRA CVII

5: *سَاهُونَ* — Ibn Khuthaim *لَاهُونَ* as Ibn Mas'ūd.

SŪRA CX

1: Some said Ubai read *فَتَجِدَ اللَّهَ وَالنَّصْرَ* as Ibn 'Abbās.

CORRIGENDA

This list of Corrigenda is unfortunately far longer than it has any business to be, but that is no reflection on the Printer, who has taken extraordinary care over the work. Proof correction was made somewhat more difficult by the distance between editor and printer, which made it impossible to see a final proof. Also owing to some mechanical trouble quite a number of vowel signs which were perfectly correct in the proof-sheets, have either fallen off or shifted in the process of printing off the sheets. Where these are important they have been included in these Corrigenda. For the others the carelessness of the editor must be held responsible. This list would have been still longer had it not been for the kindness of Prof. WENSINCK of Leiden who gave the time and took the trouble to read a first proof before the sheets were sent on to me, and to my wife who read with me both parts of the book in proof, and to whose keen eye, indeed, most of the corrections here given are due.

p. 11, l. 31 for Tradionist read Traditionist.

p. 25, l. 14 ,, صُمَّ read صُمَّ.

p. 26, l. 17 تَعِيشُوا. The word appears thus in the source, but is probably to be read تَعِيشُوا.

p. 27, l. 25 for يَهُودِيَّأ read يَهُودِيَّأ.

p. 30, l. 8 ,, كَثِيرٌ ,, كَثِيرٌ.

p. 31, l. 19 ,, الْمَسَّ ,, الْمَسَّ.

p. 34, l. 2 ,, الَّذِينَ ,, الَّذِينَ and so often.

p. 35, l. 23 for يَصَلِّي read يَصَلِّي.

p. 36, l. 15 ,, فَأَصْلَحُوا ,, فَأَصْلَحُوا.

l. 25 ,, فَأَمُوا ,, فَأَمُوا and so on p. 39, l. 10.

p. 38, l. 9 ,, كَالْمُعَلَّقَةِ ,, كَالْمُعَلَّقَةِ.

p. 39, l. 5 ,, وَالنَّطِيجَةِ ,, وَالنَّطِيجَةِ.

p. 40, l. 10 ,, عَقِدْتُ ,, عَقِدْتُ.

l. 19 ,, الْغُفُورُ ,, الْغُفُورُ.

p. 41, l. 4 ,, بِالْعُدُوِّ ,, بِالْعُدُوِّ.

p. 42, l. 18 ,, آيَةٍ ,, آيَةٍ.

p. 43, l. 7 ,, الْخَبِيطِ ,, الْخَبِيطِ.

p. 44, l. 20 ,, وَلَا ذِمَّةَ ,, وَلَا ذِمَّةَ.

l. 25 ,, يُضِلُّ - يُضِلُّ read يُضِلُّ - يُضِلُّ.

p. 47, l. ,, 2 ,, بِنْدَانِكَ read بِنْدَانِكَ.

l. 16 ,, تَسْتَلْنِ ,, تَسْتَلْنِ.

p. 48, l. 18 ,, يَلْعَبُ ,, يَلْعَبُ.

p. 53, l. 23 ,, وَالنَّخِيلِ ,, وَالنَّخِيلِ.

p. 55, l. 7 ,, السَّمَوَاتُ read لَهُ الْآرْضُ السَّمَوَاتُ لَهُ الْآرْضُ.

p. 56, l. 23 ,, بَلْ يُرِيدُونَ - تَأْتِيَهُمْ بَلْ read تَأْتِيَهُمْ بَلْ - تَأْتِيَهُمْ يُرِيدُونَ.

p. 60, l. 26 ,, اللَّهُ لَا يَحِلُّنَّ عَلَيْكُمْ read اللَّهُ لَا يَحِلُّنَّ عَلَيْكُمْ.

p. 61, l. 19 ,, بِخَصِفَانِ read بِخَصِفَانِ.

p. 62, l. 21 ,, جَدَثٍ ,, جَدَثٍ.

p. 65, l. 19 ,, نَبِيٍّ ,, نَبِيٍّ.

- p. 66, l. 8 for نَزَلَ read نَزَل.
- p. 68, l. 25 " أَهْلُ بَيْتِكَ مِنْ أَهْلُ بَيْتِكَ read أَهْلُ بَيْتِكَ مِنْ أَهْلُ بَيْتِكَ.
- p. 69, l. 13 " فَتَمَكَّتْ. Some said read Some said فَتَمَكَّتْ.
- p. 71, l. 2 " نُرَى read نُرَى.
- p. 76, l. 13 " فَبَرَى " فَبَرَى.
- p. 78, l. 9 " يُؤْمِنُونَ " يُؤْمِنُونَ.
- p. 80, l. 25 " نَزَلَ " نَزَلَ.
- p. 81, l. 11 " نَعَجَةٌ " نَعَجَةٌ.
- p. 82, l. 16 " بِخَاتَمِهِ " بِخَاتَمِهِ.
- p. 84, l. 25 " شَيْءٌ " شَيْءٌ.
- p. 85, l. 9 " وَإِنَّ لِي " وَإِنَّ لِي.

l. 17. 7/5. This reading is out of place here, and should

be read in place of يُوحَى إِلَيْكَ in v. 3/1.

- l. 20 for وَيَقْدِرُهَا read وَيَقْدِرُهَا.
- l. 24 " لَا عَذْلَ بَيْنَكُمْ " لَا عَذْلَ بَيْنَكُمْ.
- p. 88, l. 11 " فَعَلْنَاهَا " فَعَلْنَاهَا.
- p. 90, l. 22 " مَنَا " مَنَا.
- p. 92, l. 3 " الْفَيْحُ " الْفَيْحُ.
- p. 95, l. 8 " تَنْفَعُ " تَنْفَعُ.
- l. 10 " آتِيَا " آتِيَا.
- p. 97, l. 20 " حَمْنَا " حَمْنَا.
- p. 100, l. 5 " قَوْمًا " قَوْمًا.
- l. 10 " مُخَالَفَةً مِنْ سَادَاتِكُمْ read مُخَالَفَةً مِنْ سَادَاتِكُمْ.

- p. 101, l. 4 for وَقَدْ read وَقَدْ.
- p. 102, l. 21 " 11; " 12:
- l. 22 " 12: " 11:
- p. 108, l. 3 " فَأَمَّا " فَأَمَّا.
- l. 18 " لَتَرْكَبَنَّ " لَتَرْكَبَنَّ.
- p. 109, l. 23 " تَتَلَطَّى " تَتَلَطَّى.
- p. 110, l. 20 " يَكُنْ " يَكُنْ.
- p. 111, l. 17 and 19 for الدَّهْرِ " الدَّهْرِ.
- p. 118, l. 20 for يَتَشَابَهُ " يَتَشَابَهُ.
- p. 123, l. 6 Read — فَأَذْنُوا — فَأَذْنُوا.
- l. 21 for يَفْرُقُونَ read يَفْرُقُونَ.
- p. 124, l. 10 " وَيَقْتُلُونَ " وَيَقْتُلُونَ.
- l. 21 " تَنَالُوا " تَنَالُوا.
- p. 127, l. 14 " لَا مَنِيْنَهُمْ " لَا مَنِيْنَهُمْ.
- p. 130, l. 7 " لَا الشَّيْطَانُ " لَا الشَّيْطَانُ.
- p. 131, l. 16 " Ibn Mijlaz " Abū Mijlaz, and so on p. 132
- l. 1 and 14: p. 140, l. 5.
- p. 133, l. 21 " يَقِيدُوكَ " يَقِيدُوكَ.
- p. 136, l. 13 " فُعِيْبَتْ " فُعِيْبَتْ.
- p. 138, l. 9 " وَأَكُنْ " وَأَكُنْ.
- p. 141, l. 26 " وَوَصَّى " وَوَصَّى.
- p. 143, l. 4 " سِيرَتْ " سِيرَتْ.
- p. 147, l. 1 " يَحْلَنُ " يَحْلَنُ.

- p. 147, l. 21 read **قُلْ رَبِّ أَحْكَمْ** — **قُلْ رَبِّ أَحْكَمْ**.
- p. 148, l. 11 for **نَبِيٍّ** read **نَبِيٍّ**.
- p. 154, l. 19 „ **خَطِيئَاتِهِمْ** „ **خَطِيئَاتِهِمْ**.
- p. 157, l. 1 „ **يَسْأَلُونَ** „ **يَسْأَلُونَ**.
- l. 12 „ **فَبِرِّي** „ **فَبِرِّي**.
- p. 158, l. 22 „ **نُجْزَى** „ **نُجْزَى**.
- p. 160, l. 8 „ **نُوحًا** „ **نُوحًا**.
- p. 161, l. 11 „ **هَلْ هُنَّ** „ **وَهَلْ هُنَّ**.
- p. 162, l. 11 read **قُلْ أَعْجِبْنِي** or some said **قُلْ أَعْجِبْنِي**.
- p. 164, l. 8 for **أَنْ نَعْمَلْ** read **وَأَنْ نَعْمَلْ**.
- p. 165, l. 16 „ **الْجَاهِلِيَّةِ** „ **الْجَاهِلِيَّةِ**.
- p. 167, l. 9 „ **ضَبْرِي** „ **ضَبْرِي**.
- p. 169, l. 12 for **الْأَرْضِ (bis)** „ **الْأَرْضِ**.
- p. 170, l. 3 „ **غَمْرًا** „ **غَمْرًا**.
- l. 10 „ **يَنْصُلُ** „ **يَنْصُلُ**.
- p. 175, l. 18 „ **رَقِيَّةٌ** „ **رَقِيَّةٌ** and for “Ibn Mas‘ūd” read “Ibn Khuthaim”
- p. 180, l. 4 „ **قُلْ** read **قُلْ**.
- p. 195, l. 13 „ **يَطُوفَ** „ **نَظَرَفَ**.
- p. 196, l. 5 „ **يُقْسِمُونَ** „ **يُقْسِمُونَ**.
- p. 200, l. 2 „ **هَيْثُ** or **هَيْثُ** „ **هَيْثُ** or **هَيْثُ**.
- p. 203, l. 9 „ **أَدْرَكَ** „ **أَدْرَكَ**.
- p. 206, l. 12 „ **أَفْعَقْتُمْ** „ **فَعَقْتُمْ**.

- p. 228, l. 20 for **أَمَّا** read **أَفْكَأ**.
- p. 232, l. 6 „ **وَأَصْلُوهُ** „ **وَأَصْلُوهُ**.
- p. 233, l. 2 „ **تَصْلُونَ** „ **يَصْلُونَ**.
- p. 249, l. 13 „ **وَالْأَصَالِ** „ **وَالْأَصَالِ**.
- p. 254, l. 9 „ **الظَّالِمِينَ** „ **الظَّالِمِينَ**.
- p. 257, l. 2 „ **فَلَوْ بِمِ** „ **فَلَوْ بِمِ** others.
- p. 261, l. 4 „ **لَتَقْتُلَنَّ** „ **لَتَقْتُلَنَّ**.
- p. 263, l. 10 „ **وَلَنُرِيَهُمْ** as Ibn „ **وَلَنُرِيَهُمْ** see Ibn.
- p. 264, l. 19 „ **يَطُوفَانِ** „ **يَطُوفَانِ**.
- p. 265, l. 8 „ **وَيُضْفُونَ** „ **وَيُضْفُونَ**.
- p. 273, l. 11 „ **الْبَحْرِ** „ **الْبَحْرِ**.
- p. 274, l. 11 „ **فَأَعْقَبْتُمْ** „ **فَأَعْقَبْتُمْ**.
- p. 279, l. 21 „ **وَرَقِيبٌ** „ **وَرَقِيبٌ**.
- p. 280, l. 8 „ **يُخْرِجُ** read **يُخْرِجُ** and for **يُخْرِجُ** read **يُخْرِجُ**.
- l. 20 „ **يَخَافُ** read **يَخَافُ**.
- p. 281, l. 9 „ **سَمِيرًا** „ **سَمِيرًا**.
- p. 286, l. 9 „ **الْأَنْفَالِ** „ **الْأَنْفَالِ**.
- p. 288, l. 7 „ **تَسْنِكُمْ** „ **تَسْنِكُمْ**.
- p. 293, l. 4 „ **أَكَلَهُ** „ **أَكَلَهُ**.
- p. 295, l. 16 „ **أَعْيَنَ** „ **أَعْيَنَ**.
- p. 296, l. 19 „ **تُكَلِّمُهُمْ** „ **تُكَلِّمُهُمْ**.
- p. 297, l. 21 „ **إِلَيْكَ** „ **إِلَيْكَ**.
- p. 300, l. 12 „ **رَقِيَّةٌ** „ **رَقِيَّةٌ**.
- p. 301, l. 2 „ **النَّبَا** „ **النَّبَا**.

- p. 301, l. 13 for ^{حَمِيمٌ} read ^{حَمِيمٌ}.
- l. 25 " ^{وَأَسْكَنَ} " ^{وَأَسْكَنَ}.
- p. 306, l. 11 " ^{تَكْذِبَانِ} " ^{تَكْذِبَانِ}.
- p. 308, l. 6 " ^{عَمْرٍ - نَيْبٍ} " ^{عَمْرٍ - نَيْبٍ}.
- p. 310, l. 23 " ^{رُقِيَّةٌ} " ^{رُقِيَّةٌ}.
- p. 311, l. 10 " ^{أَدْرَاكَ} " ^{أَدْرَاكَ}.
- p. 312, l. 21 " ^{خُسْرٍ} " ^{خُسْرٍ}.
- ^{أَعَصَارًا عَصْرًا} read ^{إِعْصَارًا أَعَصْرًا}.
- p. 315, l. 4 " ^{فَأَزَلَّهُمَا} read ^{فَأَزَلَّهُمَا}.
- p. 322, l. 20 " ^{وَأَعْطَتْ} " ^{وَأَعْطَتْ}.
- p. 324, l. 2 " ^{أُخْفِيَ} " ^{أُخْفِيَ}.
- p. 334, l. 13 " ^{عَوَجًا} " ^{عَوَجًا}.